1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4
Chukchee RY 2

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The ancestors of the Maritime Chukchee[1] are said to have been created out of seal-bones. Sea-monsters in the form of a white bear, a whale shaman, and cannibals from beyond the sea, figure very often as heroes of their tales. A skin boat moving as swiftly as the flight of birds, and a canoe which crosses the sea of its own accord, constitute favorite topics of those tales. Some of the Chukchee tales not only contain well-known Eskimo episodes, but are identical in all details with Eskimo traditions. There are also some passages which are similar to the Sedna myths. Fish stories are almost absent. In the Chukchee tales the Reindeer people are more frequently contrasted with the Maritime people, and it might be concluded from this that the beginning of reindeer-breeding among the Chukchee belongs to a later period than among the Koryak. In the Chukchee traditions telling of their struggles with neighboring tribes, the Koryak are represented as a Reindeer tribe.

Among the Chukchee we find one class of traditions which contain very little of the fantastic element. These tell of their struggles with various hostile tribes. Other groups of tales relate to the creation of the world, to the kelet, and to animals. Among the Koryak, tales of all these classes — such as those of struggles with hostile tribes and of the creation of the world — are either little developed, or appear only as incidents in the myths concerning Big-Raven. Thus, among the number of tales recorded here, there are only two the subject of which is a fight between Big-Raven and the Chukchee.[2]

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The fragmentary and disjointed character of the Koryak tales here presented cannot be explained alone by the fact that the tales about Big-Raven have absorbed all other kinds of tales, but also by the fact, already mentioned, that the Koryak myths are in a period of decline. At present there are no more story-tellers who are ready to present the current episodes in interesting combinations, and who weld the mythological stories into long tales. The best proof of this is the fact that the art of story-telling has now passed over entirely to the women, while, until quite recently, the men were the best story-tellers. With a few exceptions, almost all the tales collected in this book were told by women. The woman who told me the unfinished tale, No. 9 (p. 142) said that she heard it from an old man who died fifteen years ago. She went one morning into a neighbor's tent, and found there the old story-teller, who began to tell a tale. She listened for a while, and then returned home, where she had work to do. Toward evening she went back to her neighbor's, and found the old man still telling the same tale that he commenced in the morning. The fragment that she related to me constitutes only the beginning of the tale. It is likely that the Koryak woman story about the story-teller is somewhat exaggerated; but nevertheless it gives an idea of how

[1] When the earth was created, there were two separate Chukchee countries, — that of the Maritime, and that of the Reindeer people (Bogoras, Chukchee Materials, p. ix).

[2] Tales 6, 26 (pp. 136, 170).

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4 Yukaghir RU3

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rapid the decline of Koryak folk-lore has been.[1] When among the Reindeer Koryak on the Palpal, I once urged an old man, who generally was very communicative and answered all my questions, to tell me some tales; but he replied that he did not know any. "Is it possible that you have not heard any tales?" I asked him. "Yes, I have heard them," he replied. "The women will tell them; but I forget them at once. We have no time to fool with stories. We are in the cold all the time, taking care of the herd. We suffer much, and come home tired, just to sleep. The Maritime people don't work in the winter. They have plenty of time. They live in warm houses. They know many tales." However, even the men of the Maritime people did not tell me many tales, either. The few tales that men from the Maritime villages told me are the least interesting ones. It may be said that the primitive form of the folk-lore, in which all forms of tales relate to deities and spirits, is disappearing as a consequence of contact with a higher civilization. It disappears without being transformed into folk-lore pure and simple, independent of religion, such as epic hero-tales, interesting fables, and allegories. Such transition seems to occur among the Chukchee. Koryak folk-lore is passing away, just as it has done among a part of the Koryak inhabiting northern Kamchatka, who have entirely forgotten their ancient myths, and have not created any new ones.

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COMPARISON WITH YUKAGHIR MYTHOLOGY. — If we compare the Koryak myths with those of the Yukaghir,[2] we recognize that the latter are in a still worse state of decline, especially with reference to the original topics; but the Yukaghir have borrowed some topics of their tales from the Mongol-Turks. Generally speaking, the Yukaghir myths proper represent at present fragments of the Chukchee and Koryak cycles of traditions; but we find among these fragments elements of myths about the Chukchee kelet or the Koryak kalau, and with episodes of the raven cycle. The new material on the Yukaghir collected by me for the Jesup Expedition, as well as the myths collected by Mr. Bogoras among the Russianized Yukaghir along the lower part of the Kolyma, point still more to a close connection between the Yukaghir traditions and the cycle of myths current on the northern coasts of the Pacific Ocean.

Judging from the material published, and from information gathered from that not yet published, the difference between the Koryak myths and those of the Aino-Gilyak consists primarily in the fact that the Aino-Gilyak myths, owing, perhaps, to Japanese influence, treat mainly of animals, but they include a great many North Pacific elements.

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COMPARISON WITH MONGOL-TURK MYTHOLOGY. — Before proceeding to

[1] I will mention here that I met one male story-teller among the Yakut who was able to relate tales, with some interruptions, for entire days, combining and welding together various episodes and stories. I heard that there are quite a number of such narrators among the Yakut.

[2] See Jochelson, Yukaghir Materials.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

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ghir, as also among the Buryat,[1] Turk, and Finnish tribes,[2] but it is absent in the Koryak myths.

The episode about a girl who is visited every night by an unknown lover, and who, in order to discover who her visitor is, smears him with paint or soot, and thus discovers that he is her brother, is common to the Indians and Eskimo, but is also found in Mongolia. In one Mongol tale about the origin of the Kirghis from a sow, it is told that Djengis-khan once arranged a festival. That same night his son shared the bed with his mother, who smeared the culprit's back with soot. In this manner he was recognized in the morning. His father sent him away to the Desert Gobi. There he found a sow. By her he had children, who were the ancestors of the Kirghis.[3]

The episode of Indian tales in which people defecate valuable articles, such as copper ornaments, in place of excrement, is found among the Yakut,[4] who have a tale about a girl who produced precious beads when blowing her nose, and also among the Mongols. The hero of one Mongol tale used to vomit gold, and defecated gold.[5] In one Yukaghir tale we find a hero's horse which defecates silver coins.[6] We find this episode in only one Koryak tale, in which a kala's daughter defecates brass rings (the Indian symbol of wealth) and beads (the Tungus symbol of wealth).[7] Steller tells about Kutka, that, in order to detain pursuers, he defecated on his way all kinds of berries.[8]

The frequent episode in Indian tales of the origin of mosquitoes, flies, frogs, or snakes, etc., from the body, bones, or ashes of spirits, cannibals, or shamans,[9] is found not only in Yukaghir tales,[10] but also in Mongol-Turk traditions.[11]

I will point out here one more passage, common to the Indian and Mongol-Turk tales. A monster woman or a deity is described in the myths of the Bella Coola Indians as a cannibal, who inserts her long snout in the ears of man and sucks out his brain.[12] She is afterwards transformed into mosquitoes. In a Buryat variant of Gesser we find a similar episode. A monster bee, monster wasp, and a monster snake are sent one after another to the infant Gesser to suck out his brain, but he strikes them with a magic stone, and they split into small pieces, which become bees, wasps, and snakes.[13]

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TYPES OF KORYAK TALES. — In order to facilitate the study of the Koryak myths, without regard to the similarity of their elements to one or another cycle of myths of other tribes, I have arranged them, according to their contents,

[1] Khangaloff and Sotoplaeff, pp. 66-68.
[2] Potanin, IV, pp. 797, 798.
[3] Potanin, II, p. 165.
[4] Khudyakoff, p. 88.
[5] Potanin, II, p. 164.
[6] Jochelson, Yukaghir Materials, p. 52. This is undoubtedly a borrowed Russian folk-tale.
[7] See p. 324.
[8] Steller, p. 263.
[9] Boas, Indianische Sagen, pp. 89, 164, 165, 222, 224, 226, 253, 410.
[10] Jochelson, Yukaghir Materials, p. 49.
[11] Potanin, Voyage of 1884-86, II, pp. 325, 332; Khudyakoff, pp. 107, 124.
[12] Boas, Indianische Sagen, p. 252; Bella Coola Indians, p. 30.
[13] Potanin, Voyage of 1884-86, II, p. 66.

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in a number of divisions. Some of the tales, owing to the diversity of the episodes contained in them, will be mentioned in two or more divisions.

1. The struggle between Big-Raven and his family, and the kalau. This is the largest division, containing twenty-eight tales.[1] To this division belong also the tales about cannibals who are not kalau,[2] and tales about Big-Raven's struggle with wolves.[3]

2. Comic tales and myths about the tricks played by Big-Raven and members of his family, or about the tricks played on them by others.[4]

3. Eme'mqut, Cloud-Man, or other heroes, kill a girl, or the wife of some person, or persuade the husband to kill his wife, for alleged infidelity, and then restore the killed woman to life, and marry her.[5] Here also belong the stories of a person taking a woman away from her husband.[6] In others of the same group a person revives a dead girl, and marries her;[7] or Cloud-Man causes Big-Raven to conceive an unnatural desire to give his daughter to his son in marriage, in order that the daughter may run away from Big-Raven, and flee to the camp of the young man whom he patronizes.[8]

4. A kamak, or some other hero, carries away the wife or sister of Eme'mqut, who recovers them after various adventures;[9] or Illa' kills Eme'mqut in order to get possession of his wives; but he comes back to life, and punishes Illa'.[10]

5. Eme'mqut starts off on a voyage, overcomes dangers, and obtains the daughter of the Sun for his wife,[11] or that of Floating-Island[12] or of a five-headed kamak.[13]

6. Big-Raven steals a girl for his son,[14] or, in the shape of a raven, looks out for a bride for him.[15]

7. A girl does not want to marry Eme'mqut; but a monster or some other undesirable suitor sent to her by Big-Raven causes her to run away to Eme'mqut, whom she had rejected before.[16]

8. A girl takes away by force the husband of another person.[17]

9. The first wife kills her rival,[18] or mutilates her.[19]

10. Eme'mqut or his sister Yiñe'a-ñe'ut succeeds in marrying advantageously; and their cousins, Illa' and Kĭlu', wish to do the same, but do not

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[1] Tales 1-3, 8, 13-15, 22, 24, 29, 30, 32, 37, 39, 51, 54, 56, 57, 62, 73-75, 78, 102, 103, 105, 118, 128 (pp. 125, 127, 128, 140, 149, 150, 151, 164, 166, 175, 177, 181, 185, 187, 206, 210, 212, 216, 220, 235, 236, 237, 244, 290, 291, 293, 323).

[2] Tales 79, 108, 112 (pp. 246, 295, 302).

[3] Tales 38, 84, 115 (pp. 186, 255, 309).

[4] Tales 2, 7, 9, 22, 23, 25, 31, 34, 35, 42, 45, 49, 50, 61, 63, 65, 68-71, 88, 90, 98, 105, 106, 119-122, 124-127, 130, 131 (pp. 127, 139, 142, 164, 165, 168, 178, 183, 184, 190, 193, 203, 204, 219, 221, 224, 231, 232, 260, 266, 267, 268, 293, 294, 315, 316, 317, 320, 321, 322, 323, 324, 327).

[5] Tales 75, 80, 81, 83 (pp. 237, 247, 248, 253).

[6] Tales 8, 11, 45, 67 (pp. 140, 145, 193, 227).

[7] Tales 73, 94 (pp. 237, 273).

[8] Tale 66 (p. 225).

[9] Tales 8, 11, 62, 67 (pp. 140, 145, 220, 227).

[10] Tale 12 (p. 146).

[11] Tale 21 (p. 162).

[12] Tale 46 (p. 197).

[13] Tale 128 (p. 323).

[14] Tale 54 (p. 210).

[15] Tale 130 (p. 336).

[16] Tales 5, 60, 91 (pp. 135, 218, 267).

[17] Tales 93, 94 (pp. 268, 273).

[18] Tales 53, 107 (pp. 209, 294).

[19] Tale 93 (p. 268).

1: Jochelson E-5 (1900-01) 1908 R44 Koryak R 44

succeed.[1] In Tale 123 (p. 318), on the contrary, Re'ra, Kĭlu''s sister, finds a husband, while Yiñe'a-ñe'ut does not.

11. Women have a contest of beauty and in the arts of shamanism.[2]

12. The hero causes a woman to contract a disease of which he himself cures her. Then, as a reward, the woman becomes his wife. By the same strategy a man may become a desired husband.[3]

13. Big-Raven's daughter is married to one man, and later on another husband brings her back when she visits her parents.[4]

14. Two persons sue for the hand of Big-Raven's daughter, and the one who accomplishes a certain task gets her.[5]

15. The marriage of Big-Raven's children to animals, inanimate objects, phenomena of nature, and supernatural beings.[6]

16. Miti''s and Big-Raven's adulteries with animals and objects.[7]

17. Eme'mqut marries his sister; and the latter, out of shame, exchanges husbands with another woman.[8]

18. A son of Big-Raven who had been driven away from home, or his deserted daughter, become powerful, and take revenge on their father;[9] or his daughters run away from home, owing to bad treatment.[10]

19. One of Big-Raven's sons starts off in search of his brothers, who are killed by cannibals. He kills the latter, and restores his brothers to life.[11]

20. The transformation of a man into a woman, and *vice versa*, and stories of men bearing children.[12]

21. Big-Raven's and his children's intercourse with the inhabitants of the heavenly or underground villages.[13]

22. Big-Raven's struggle with the Chukchee and Reindeer Koryak.[14]

23. Tales in which Big-Raven or his family are not mentioned.[15]

24. Miscellaneous tales.

Comparison of Koryak and American Mythologies. — Before proceeding to compare the elements of Koryak folk-lore with the episodes of American myths, it is important to point out some peculiarities of the Koryak tales. We shall see, from the comparative list of episodes (pp. 363-382), that the Koryak myths, while containing chiefly Indian elements, include also a certain number of Eskimo episodes. In the religion of the Koryak we have already

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[1] Tales 18, 29, 48, 58, 101 (pp. 156, 157, 200, 216, 289).
[2] Tales 7, 59 (pp. 140, 217).
[3] Tales 64, 75, 80 (pp. 222, 237, 248).
[4] Tales 79, 81, 91 (pp. 246, 248, 267).
[5] Tale 82 (p. 250).
[6] Tales 19, 33, 48, 52, 55, 58, 60, 63, 64, 66, 68, 80, 81-83, 86, 87, 106, 116, 123, 126, 135 (pp. 157, 183, 200, 207, 211, 216, 218, 221, 222, 225, 231, 247, 248, 250, 253, 258, 259, 294, 310, 318, 322, 335).
[7] Tales 31, 100, 121 (pp. 180, 288, 316).
[8] Tales 17, 20 (pp. 154, 159).
[9] Tales 76, 114 (pp. 240, 305).
[10] Tale 69 (p. 232), see also p. 21.
[11] Tales 3, 24, 30 (pp. 128, 166, 177).
[12] Tales 45, 85, 113, 129 (pp. 193, 258, 304, 324).
[13] Tales 8, 9, 12, 81, 83, 95, 111, 113, 114 (pp. 140, 142, 146, 248, 253, 280, 299, 304, 305).
[14] Tales 6, 26 (pp. 136, 170).
[15] Tales 27, 36, 43, 44, 47, 57, 97, 99, 105 (pp. 171, 184, 191, 192, 198, 216, 284, 287, 293).

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

reflection in the tales. A young man who marries into a strange family usually brings along his wife's brother, who marries his sister. Families thus connected by marriage ties come to visit each other. Big-Raven also goes to visit the upper world, owing to matrimonial unions between his children and the heavenly dwellers.

The list on pp. 363-382 shows which of the elements of the Koryak myths have analogous episodes in other cycles of myths. In comparing the elements of various cycles, I have taken into consideration, not only complete tales, but separate episodes from tales as well. In the myths of one and the same tribe we often find either a welding of two or more independent stories into one tale, or a disintegration of a tale into its constituent parts. Frequently one and the same episode is ascribed, now to one, now to another hero. These changes are due either to the individual peculiarities of the narrator or to the historical development of folk-lore, producing new variants, and adding new material.

We may expect changes of this kind, but on a larger scale, in cases where one tribe borrows its myths from another unrelated tribe, or where one branch of a people breaks away, and so moves far away from the common habitat. In the first case, the tribe adapts the new myths to its own conceptions concerning phenomena and events; in the second case, the branch that splits off changes its myths in consequence of the influence of its contact with new conditions of life and new neighbors.

Leaving open for the time being the question as to the former relations between the Koryak and the aborigines of North America, we must say that we have in the Koryak myths quite a number of episodes constituting only fragments of the whole mass of episodes contained in Indian and Eskimo tales. For instance, of the highly elaborated tale of the Tlingit and Tsimshian, — in which it is related how the sun is set free by the Raven, who has turned himself into a leaf or the needle of a cedar, and, letting himself be swallowed by the daughter of the owner of the sun, is born anew by her in the shape of a child, and then steals the sun, which is kept concealed in a box, — we find modified episodes among the Koryak. They tell that Raven-Man steals the sun in revenge for his unsuccessful wooing of Yiñe'a-ñe'ut, and hides it in his mouth until Big-Raven's daughter tickles him, so that he opens his mouth, and thus sets the sun free.[1] The episode of another tale[2] about Big-Raven's daughter giving birth to a child in consequence of having eaten a piece of reindeer-marrow into which Earth-Maker (Tanu'ta) had transformed himself, is apparently adapted from the episode with the leaf or cedar-tree needle, altered to suit the conditions of life of reindeer-breeders.

The Eskimo-Indian tales about the children of the woman and a dog, who take off their dog-skins in their mother's absence, and assume a human

[1] Tale 82, p. 250. [2] Tale 111, p. 299.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

appearance, are in the Koryak tales divided into two separate episodes, — into tales about Big-Raven's daughter marrying a dog;[1] and those about dogs, which, in the absence of their masters (Big-Raven's family), put on embroidered coats, and beat the drum.[2]

In a common episode from the Indian cycle of tales about the Mink, it is told that a hero ascends to heaven by means of a chain of arrows. In the Koryak tales, this chain is reduced to one arrow sent up to heaven, which thus makes a road leading upward. The place of the American mink, which does not occur in northeastern Asia, is apparently filled in the Koryak tales by the ermine.

In place of the Eskimo and Indian tales about the lover who goes at night to a certain girl, who makes a mark on the visitor, and thus discovers in the morning that he is her brother, we have tales about Eme'mqut marrying his sister. It should be remarked that in the former as well as in the latter tales, the brother figures as the cause of the incest, and the sister considers it a disgrace. But in one Chukchee tale[3] it is the sister who induces her brother, in a fraudulent manner, to enter into a culpable union with her, just as in the Greek myth about Hippolytus and his step-mother Phædra.

The episode about the daughter hidden in a bead, who remains upon the body of her dead mother,[4] recalls the Indian tale about a dead woman giving birth to a live child.[5]

SUMMARY OF COMPARISONS. — A concordance of episodes of Koryak myths is given on pp. 363-382. From this it appears, that, out of 122 episodes, there occur in

(1) Old-World mythology	8
(2) Eskimo "	12
(3) Indian "	75
(4) Indian and Eskimo mythology	10
(5) Indian and Old-World mythology	9
(6) Indian, Eskimo, and Old-World mythology	8
(7) Eskimo and Old-World mythology	0
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In summing up the elements of the Indian, Eskimo, and Old-World myths, we have

102 Indian	episodes, or	84	per cent.
30 Eskimo	" "	24	"
25 Old-World	" "	20	"

It is very interesting to note that we have no episodes common to the Old-World and the Eskimo only, and we conclude that the elements of Old-World myths found in the Eskimo mythology reached the Eskimo through the medium of the Indian or Chukchee.

[1] Tale 33, p. 183. [2] Tale 2, p. 127. [3] Bogoras, Chukchee Materials, p. 172.
[4] Tale 81, p. 248. [5] Boas, Indianische Sagen, pp. 65, 170, 272, 290.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

In conclusion, I wish to say a few words about the elements common to the New World and the Old. I have tried to point out in the list given on pp. 363-382 the common elements. Under the group of episodes from the Old World are included, not alone the Mongol-Turk elements from the sources which I had at hand in working up my material, but also the legendary episodes (as far as I am familiar with them) which are known the world over. This is shown by pp. 363, 367-371 of the list. At the same time we must distinguish the Asiatic episodes, whose presence in Koryak or American folk-lore may be ascribed to borrowing from Asia, from such episodes as appear to be, in all probability, the result of independent development of the elementary forms of the human imagination. Of Asiatic origin are those episodes of the Koryak myths which contain mention of iron objects (the use of metals having been introduced from the West or South), or the story of Bear's-Ear, in which we meet with episodes having all the incidents and details found in Mongol and other Old-World stories. On the other hand, episodes that tell of talking animals (dogs, deer, or horses) which assist the heroes; stories of cannibals; of sexual unions of heroes with animals, or of their transformation into animals; of miraculous births; of the uncouth, dirty child which became a handsome youth, — may in their elementary ideas be the products of spontaneous development of the imagination in different places. These elementary ideas become characteristic of this or that cycle of myths only through the particular forms which they assume. For instance, Eme'mqut[1] is ugly because he is incased in a hideous skin cover; or the Sun's daughter is ugly,[2] being incased in a mouldy skin. When the outer cover splits open, Eme'mqut and the Sun's daughter come out beautiful and radiant. This detail is quite true to the spirit of the Koryak ideas of the outward form of objects concealing their human-like essence. On the other hand, if we compare the story of the birth of Geser, the divine hero of the Mongol-Turk poem, with the miraculous birth of the heroes of the raven cycle, we see that in this case it is not the elementary idea, but the details, which mark the episode as part of the one folk-lore or of the other. Geser descends from heaven to be born on earth, and enters the womb of a woman; while the Raven turns into objects that are edible or easily swallowed. From this point of view, a part of the episodes of the Pacific, considered before as similar to the episodes of the Old World, might also be classed with the original episodes characteristic of the Pacific cycle of myths exclusively.

To bring out this point more clearly, I will mention another interesting example. According to the underlying elementary idea, we may compare the beings, half men and half dog, described in the myths of the Eskimo, Indian, Koryak,[3] and Yukaghir, with the beings, half men and half deer, of the Tungus, Chukchee, and Yukaghir; with the centaurs, or beings, half men and half

[1] See p. 281. [2] See p. 143. [3] See p. 191.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

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horses, of the Thessalian tribe; and with the being, half man and half ass, called "Kitovras" (Китоврасъ), in the Slav myths. In all of these creations of imagination there appears the same fundamental idea of combining the faculties of man and animal in one mythical being, whose powers are the combined powers of man and animal. This being may be, for instance, a good shot, and at the same time fleet of foot. It seems likely that, for this reason, these complex beings have the upper parts of their bodies human and the lower parts like those of animals.[1] In one Yukaghir tale recorded by me on the Jesup Expedition, the son of a man who cohabited with a bitch was half dog. His upper half was human. When he grew up, he became a remarkable hunter. No animal could escape him. His sight was keen, his arrows never missed their aim, and he was so fleet of foot that he could catch up with any animal. He was, however, troubled by a lack of co-ordination between his canine qualities and his human faculties. The dog's feet ran independently, and the human half frequently had to call to the feet to moderate their pace. Therein lay his peril. Once his dog-feet ran in the woods so fast that he was unable to stop them in time; and he ran into a sharp branch of a tree, which caused his death.

It may be fully granted that the fundamental idea of such combined beings could originate quite independently in different parts of the world; and episodes like the tales of men-dogs may thus be considered as original elements of the Pacific cycle of myths, and not as borrowed from the Old World.

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In concluding my review of the Koryak folk-lore, I deem it necessary to state, that I regard the identity of the Koryak folk-lore with that of North America as established. I look upon the comparative part of my review, however, as merely a weak attempt in this field. An insufficient acquaintance on my part with many works on the folk-lore of other tribes, and lack of time to make use of the largest possible number of sources relating to myths of the New and Old Worlds, have made it impossible for me to furnish a more substantial basis for the comparative part of my work.

I hope to continue the comparative study of American and Asiatic mythologies in working up the Yukaghir mythological material.

[1] It is interesting to note that in one of Boas's Athapascan tales (Traditions of the Ts'ets'a'ut, Journal of American Folk-Lore, Vol. X, 1897, p. 44) cannibals are pictured with "faces which look almost like those of a dog." In this case, the dog-face is ascribed to the cannibal, because he has a keen sense of smell, like a dog, — a faculty which he requires in order to scent human beings. In the stories of all nations we find the stereotyped expression of cannibals, "I smell a man or human flesh." (See pp. 134, 303.)

1: Jochelson E-5 (1900-01) 1908 R74 Koryak R74

LIST OF EPISODES OF KORYAK TALES COMPARED WITH SIMILAR OR IDENTICAL ELEMENTS OF OTHER MYTHOLOGIES.

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Old-World Elements.

1. Episodes of antlers, hoofs, reindeer, sledges, snowshoes, boats, houses, teeth, etc., of iron or silver (pp. 145, 155, 163, 176, 201, 208, 222, 226, 251, 254, 281, 282).

Mongol-Turk. — Episodes of objects and beings of iron, silver, and gold, occur very often.

2. Episodes of bloody sacrifices (pp. 201, 202, 267, 279, 282, 283, 301).

Mongol-Turk. — Bloody sacrifices occur often.

3. Girls are placed in seclusion by their parents, that they may not be seen by suitors (pp. 125, 131, 176, 193, 198, 291, 302).

Mongol-Turk. — Similar episodes occur in Khudyakoff's *Yakut Tales*, p. 123.

Tungus. — Episodes of like nature occur often in tales recorded by the author, to be published later.

Ostyak. — The Ostyak of former times placed in seclusion grown-up girls (Patkanov, *The Type of an Ostyak Hero according to the Ostyak Epic Tales and Heroic Stories*, St. Petersburg, 1891, p. 50).

Slav. — The Slav tribes had the same custom.

4. Big-Raven's son, Bear's-Ear, goes into the wilderness, and meets two strong men, — one carrying forests, the other carrying mountains, — whom he takes as companions. The three overcome a kala (p. 240).

Mongol-Turk. — All episodes of this tale we find not only in the Mongol-Turk traditions, but also in other Old-World folk-lore (see p. 350).

5. Eme'mqut, since his birth, remains lying on his bed without motion (p. 200).

Mongol-Turk and Russian. — The same incident is found (see p. 351).

6. The kala's daughter, Atem-a'ut, is so beautiful that her bare hand illuminates the darkness of the night (p. 245).

Mongol-Turk. — The bride of Khan-Guzhir (the Buryat name of Geser) is so beautiful that the night is transformed into day when she goes out of the house (Khangaloff and Satoplaeff, p. 64).

Ostyak. — One Ostyak epic hero is so beautiful that he illuminates the house like the dawn (Patkanov, *The Type of an Ostyak Hero according to the Ostyak Epic Tales and Heroic Stories*, St. Petersburg, 1891, p. 24).

7. Big-Raven falls into the house of the kamaks. They are about to eat him. He says, "Do not eat me! I am old and lean. I will send my son Eme'mqut to you: he is young and fat." The kamaks let Big-Raven off. He sends Eme'mqut, who kills the kamaks (p. 244).

Mongol-Turk. — An old man is caught by a cannibal woman. He promises to send his young son to her, if she will let him off. She does so. The son of the old man comes and kills her (Khangaloff and Satoplaeff, p. 11).

8. Pursuer turns into a reindeer-hair and a bush (pp. 148, 182, 214).

Old World. — We find the same episode in European fairy-tales.

Eskimo Elements.

1. Foxes crawl into White-Whale-Man's house, and are killed (p. 319).

Cumberland Sound. — Foxes enter the house of an old woman, and the house becomes so full of them that they die of suffocation (Boas, *Baffin-Land Eskimo*, p. 216).

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West Coast of Hudson Bay. — A great number of foxes come to an old woman. She invites them in; and when the whole house is full, she shuts the door and kills them all with a stick (*Ibid.*, p. 324).

2. Big-Raven, on his return from heaven, finds his infant son grown up and married (p. 280).

Greenland. — Giviak, on his return from his travels, finds his infant son grown up and a good hunter (RINK, p. 157).

Cumberland Sound. — Kiviak, on his return from travel, finds all his children grown up (BOAS, *Baffin-Land Eskimo*, p. 185).

Central Eskimo. — The same episode (BOAS, *Central Eskimo*, p. 623).

Smith Sound. — The same episode (KROEBER, p. 177).

3. Eme'mqut, son of Big-Raven, marries Fox-Woman. One time, while he is combing her hair, she says to him, "Step back! You smell like a Raven." One day, Envious-One, who courted Fox-Woman, but without success, says aloud, "What a strong smell this Fox-Woman has!" She takes offence at his words, and runs away from the house (p. 313).

Cumberland Sound. — A man who is married to a Fox-Woman exchanges wives with the Raven; but the Fox-Woman does not allow the Raven to touch her. He grows angry, and says, "What a bad smell there is!" The man finds that the Raven-wife smells bad, and shouts, "Oh, how bad you smell!" (BOAS, *Baffin-Land Eskimo*, p. 225.)

4. A kala-woman cuts off her nose, thinking that it obscures the light (*Koryak Tale*, p. 212). The same is told of Kutq's wife (*Kamchadal Tale*, p. 331).

Cumberland Sound. — Ai'sivang cuts off one of her eyebrows, thinking it darkens the hut (BOAS, *Baffin-Land Eskimo*, p. 193).

Central Eskimo. — The same episode is in Kiviak (BOAS, *Central Eskimo*, p. 624).

5. Creator, with family and herd, flees from an attack of Reindeer people over the ice of the sea. When the pursuers near the shore, Creator puts a bit of snow in his mouth, spits it out behind him, and the sea-ice melts away at the shores (p. 170).

Cumberland Sound. — An old woman, with her daughter and grandson, flees from her pursuers over the sea-ice. When the dogs of the pursuers come near, the old woman raises her bare hand, and extends her little finger, which she moves as though she were drawing a line between the two sledges. As she moves it, the ice breaks and drifts away, and they are safe from their pursuers (BOAS, *Baffin-Land Eskimo*, p. 192).

Central Eskimo. — An old woman draws a line over the ice, with her first finger, across the path of pursuers: the ice breaks and drifts away (BOAS, *Central Eskimo*, p. 619).

6. Eme'mqut, pursued by a kala, turns into a raven, and carries his wife and children across a river. The kala asks the speaking-dogs of Eme'mqut how he crossed. The dogs reply that Eme'mqut drank all the water of the river, walked across to the opposite bank, and spat it out again. The kala drinks the water, and drinks until he bursts (p. 141).

Cumberland Sound. — A man pursued by the cannibal Nareya makes a river by means of sorcery. Nareya reaches the river, and, seeing the man on the other side, asks him, "How did you cross?" The man replies, "I drank all the water until I was able to wade through the river." Then Nareya lies down and begins to drink, and he almost empties the river; but his stomach becomes so full, that he bursts and dies (BOAS, *Baffin-Land Eskimo*, p. 177).

7. Some boys are caught by a kala-woman, and hung in her fur coat on a tree. A Fox-Woman, passing by, saves them by letting down the coat, and filling it instead with sod, moss, and alder-bark. The kamak-woman and the kamak, arriving later on, shoot their arrows to kill the boys; when they let down the coat, they find moss, bark, and sod, instead of flesh (p. 212).

In another tale the kala-woman catches mice and puts them in her breeches, and the Fox fills them instead with moss (p. 181).

In the tale of the Kamchadal, Mitī', Kutq's wife, hangs some mice in a little bag on a tree, and the Fox saves them in the same manner (p. 331).

Cumberland Sound. — The wife of a cannibal is afraid that he may want to eat her, and prepares to escape. She makes a figure by filling her clothing with heather, and hides herself. The cannibal comes back from hunting, stabs the figure, and discovers that it is nothing but clothing filled with heather (BOAS, *Baffin-Land Eskimo*, p. 194).

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West Coast of Hudson Bay. — The same episode. The cannibal's wife makes a figure, filling her clothing with moss (*Ibid.*, p. 312).

Greenland. — The same episode (RINK, p. 106).

8. Big-Grandfather, sliding down a slope, falls into a house of kamaks. They are about to eat him. He asks to be allowed to go outside to urinate. The kamaks, after tying him to a long strap, let him go out. Big-Grandfather places logs over the entrance-opening, unties the strap by which the kamaks hold him, and fastens it to the logs, telling them, "I am going home. Speak in my place. When I get home, tell them that I have finished urinating" (p. 206).

West Coast of Hudson Bay. — One of three girls carried away by a Whale becomes able to live in water or on land. One day her father and brother come in their boat to an island. The girl, seeing them coming, tells her husband that she wishes to go to the island. The Whale, afraid that he may lose her, does not let her go until he fastens a line around her, one end of which he holds. After she reaches the island, she takes off the line and ties it to one of her buckles, to which her father has given the power of speech, and it answers the shoutings of the Whale (BOAS, *Baffin-Land Eskimo*, p. 317).

9. Eme'mqut rescues his sister, who was married in a Seal settlement and was ill treated (p. 153).

Greenland. — Brothers rescue their sister, who was married to a Whale, and kept by him at the bottom of the sea (RINK, p. 127).

10. Yi'tĕum swallows two pieces of whale-meat, and feels that he is with child. He cannot be delivered of the child, so his sister Kĭlu' cuts out his stomach, removes a pair of twins, and puts his stomach back in place (p. 324).

Greenland. — A man swallows a fish and becomes pregnant. A skilful old woman discovers a charm which helps to deliver him of a fine little daughter (RINK, p. 444. Rink, however, is in doubt whether this episode is of genuine Eskimo origin).

11. A kamak-woman advises the kamak to kill Big-Raven by stabbing him in his ear (p. 236).
Ikle'mula^{a}n kills a dog by thrusting a pointed stick into its ear (p. 220).

Cumberland Sound. — An old woman, pretending to louse her daughter, kills her by driving a peg through her ear (BOAS, *Baffin-Land Eskimo*, p. 185).

12. Big-Raven defecates, and wipes himself with a rag, which he turns into a man (p. 218).
Big-Raven makes of his privates men who sing, "We are grandfather's" (p. 178).
Miti' cuts off her privates, breast, and buttocks, and tells them to become human beings (p. 168).
Miti' and creator cut off their privates, and make dogs of them (p. 139).
Creator cuts off his penis and sends it to get a harpoon (p. 165).

West Coast of Hudson Bay. — An old woman transforms her privates into a sledge. Then she defecates, and wipes herself with snow. By throwing on the ground the pieces of snow with which she wipes herself, she transforms them into dogs. The old woman transforms herself into a man, and marries a girl. One day a man asks the girl who made the dog-sledge. She answers, "Grandmother made it" (BOAS, *Baffin-Land Eskimo*, p. 324).

ESKIMO AND INDIAN ELEMENTS.

1. Miti cuts off her vulva, roasts it, and gives it to Big-Raven to eat (p. 180).
Big-Raven cuts off his penis, and boils it for Miti' (p. 180).

Cumberland Sound. — Fox's husband cuts off her lover's penis, boils it, and gives it to his wife (BOAS, *Baffin-Land Eskimo*, p. 223).

Athapascan. — Two brothers cut off the *membrum virile* of their wives' lover, chop and boil it, and give it to their wives to eat (BOAS, *Traditions of the Ts'ets'ā'ut*, p. 260).

Coast of Northern British Columbia. — Ts'ak· finds his grandmother asleep, cuts out her vulva, roasts it, and gives it to her to eat (BOAS, *Tsimshian Texts*, p. 121).

Coast of Southern British Columbia. — Qā'ix, the mink, cuts off a piece of his grandmother's vulva, and uses it as bait in catching fish (BOAS, *Indianische Sagen*, p. 74).

2. A kala comes to punish the young people of a village, who play constantly, and do not give the old people any rest. Most of the inhabitants of the village are killed by the kala. Only one old woman and her boy are left (p. 191).

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Greenland. — The nine Kungunatorissat are enemies of petulant and disobedient children (RINK, p. 47).

Coast of Northern British Columbia. — Children play ball, and always make noise, which annoys Raven, who sends feathers down to take them all up. Nearly the whole town disappears. Only a young girl with her little grandmother are left in a small house back of the village (BOAS, *Tsimshian Texts*, p. 94).

3. Big-Raven transforms himself into a girl, and makes of his privates bells and a needle-case (pp. 194, 196, 323).

Miti' transforms herself into a young man (p. 195).

Miti' transforms herself into a man by making a penis out of a stone hammer (p. 323).

White-Whale-Woman transforms herself into a man, and marries a woman of the Fly-Agaric people (p. 310).

Cumberland Sound. — A man decides to transform himself into a woman. A woman loans her husband to him. On the following day he exposes his privates to the sun in order to dry them (BOAS, *Baffin-Land Eskimo*, p. 250).

Coast of Southern British Columbia. — An old woman transforms herself into a man by making privates out of a wedge and a stone hammer (BOAS, *Indianische Sagen*, p. 28).

Coast of Alaska. — Raven (Yetl) turns into a woman, and marries the son of the chief of the Seals (*Ibid.*, p. 319).

4. A man (or woman) is married in a village of supernatural beings. He (or she) wishes to go with his wife (or with her husband) to visit his (or her) parents. The father-in-law or mother-in-law overhears the conversation of the young couple, and advises them to go; or they propose to their son-in-law or daughter-in-law to go on a visit to their relatives (pp. 154, 201, 202, 227).

Coast of Northern British Columbia. — The son-in-law says to his wife, "I want to go on a visit to my relatives." She asks her father's permission, and the latter consents (BOAS, *Indianisthe Sagen*, p. 204).

Such episodes occur very frequently in Indian tales.

Greenland. — The same is mentioned in RINK, p. 209.

5. Big-Raven calls his reindeer. All sorts of beasts come running to him. He strikes each over the nose, and says, "I did not call you." Finally the mice come, and he accepts them as his reindeer (p. 224).

Cumberland Sound. — A mother and a daughter live together. One day the mother says, "I wish some living being would come!" After that, all sorts of beasts come; but the old woman does not want them, and tells them to go away. Only when the foxes come, she invites them in (BOAS, *Baffin-Land Eskimo*, p. 225).

Coast of Washington. — Mink calls the Deer. All kinds of animals appear, and are sent away before the Deer himself appears (BOAS, *Kathlamet Texts*, p. 109).

6. The episode about kala with a human face and a dog's body (p. 191).

Athapascan. — A stranger meets some people who are half men and half dogs (PETITOT, p. 170).

The wife of Lendix'tcux destroys half of his dog-blanket, and he remains half man and half dog (FARRAND, *Chilcotin Indians*, p. 9).

Greenland. — The erkilet have the shape of men in the upper part of their body, but the lower limbs of dogs (RINK, p. 47).

Central Eskimo. — The lower part of the body of the Adlet is that of a dog, while the upper part is that of a man (BOAS, *Central Eskimo*, p. 637).

7. In order to escape from being eaten by a kala, Eme'mqut's wife makes him believe that she is his daughter. She pretends to partake of human flesh, but in reality she conceals it in her sleeve (p. 128).

West Coast of Hudson Bay. — Out of fear of her husband, the cannibal's wife makes him believe that she is eating human flesh (BOAS, *Baffin-Land Eskimo*, p. 313).

Greenland. — The cannibal's wife conceals under the ashes the human flesh that is given to her by her husband (RINK, p. 108).

Coast of Washington. — A giant sets a dish of reptiles before two men. They pretend to eat, but drop the reptiles through hollow tubes (FARRAND, *Quinault Indians*, p. 119).

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The same episode (BOAS, *Chinook Texts*, p. 56).

Coast of Southern British Columbia. — Three travellers pretend to eat reptiles, while they conceal them under their blankets (BOAS, *Indianische Sagen*, p. 120).

8. Big-Raven or Eme'mqut pulls out a post to which the dogs used to be tied, and a herd of reindeer come out (pp. 143, 164, 187).

West Coast of Hudson Bay. — A spirit makes a hole in the ground with his spear, and caribou jump out (BOAS, *Baffin-Land Eskimo*, p. 306).

Athapascan. — The Raven keeps caribou in his tent (PETITOT, pp. 154, 380).

Algonquin. — A similar episode (KROEBER, *Cheyenne Tales*, Journal of American Folk-Lore, Vol. XII, p. 47).

9. Big-Raven urinates, and the flood-tide sets in (p. 206).

Rain comes from the vulva of The-One-on-High's wife (p. 142).

Athapascan. — Enno-Guhin or some other person urinates, and makes a river (PETITOT, pp. 34, 41, 138).

Cumberland Sound. — One girl stamps on the ice and makes thunder; another urinates and thus makes rain (BOAS, *Baffin-Land Eskimo*, p. 175).

British Columbia. — The Old Man makes rain by urinating (TEIT, *Thompson Indians*, p. 341).

Central Eskimo. — One of three sisters makes rain by urinating (BOAS, *Central Eskimo*, p. 600).

10. Yine'a-he'ut marries a stick or a tree (pp. 255, 256).

Fog-Man marries Driftwood-Woman, who then turns into driftwood (p. 275).

Coast of Alaska. — A trunk of driftwood is the husband of all the women of a village (BOAS, *Indianische Sagen*, p. 321).

Cumberland Sound. — "A large piece of driftwood, which is a young woman's husband" (BOAS, *Baffin-Land Eskimo*, p. 185).

Central Eskimo. — Kiviung finds a woman who lives all alone with her daughter. Her son-in-law is a log of driftwood which has four boughs (BOAS, *Central Eskimo*, p. 623).

OLD-WORLD AND INDIAN ELEMENTS.

1. Eme'mqut says to his wives, "If my lance should shed tears, then I am no longer among the living" (p. 147).

European. — The life-token occurs very often in European tales.

Mongol-Turk. — Seven travellers are going to separate. Each one of them plants a tree, which will wither as soon as the owner dies (POTANIN, *Voyage of 1884-86*, pp. 145, 147).

Athapascan. — A giant gives a staff to a young man, and tells him that the staff will break in twain as soon as he dies (BOAS, *Traditions of the Ts'ets'ā'ut*, p. 44).

The good giant tells the hero that the clouds will be dyed with his blood, and the sky will become red, as soon as he is vanquished by the race of bad giants (PETITOT, p. 138).

2. One-sided guardian (pp. 37, 39, 40).

Gilyak. — One-sided idol (SCHRENCK, II, p. 743; Plate LIV, Fig. 4).

Tungus. — Two one-sided strong men (tale recorded by the author in manuscript).

Russianized Yukaghir. — Tale of a one-sided man (BOGORAS, *Anthropologist*, p. 681).

Coast of Northern British Columbia. — One-sided man Kasā'no (BOAS, *Indianische Sagen*, p. 256).

Athapascan. — The one-sided monster Edzil' (PETITOT, p. 363).

3. The daughter of the kamak defecates beads and copper rings (p. 324).

Mongol-Turk. — A girl produces beads when blowing her nose (KHUDYAKOFF, p. 88).

A hero vomits and defecates gold (POTANIN, II, p. 164).

Yukaghir. — A hero's horse defecates silver coins (JOCHELSON, *Yukaghir Materials*, p. 52).

Coast of Northern British Columbia. — A woman pretends to defecate copper pins (BOAS, *Indianische Sagen*, p. 226).

Coast of Southern British Columbia. — Qā'ix's son defecates copper (*Ibid.*, p. 73).

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4. Raven enters the carcass of a whale, and after its belly is ripped open, he comes out (p. 339).
Yiñe'a-ñe'ut, after being swallowed by a kamak, cuts open his belly and comes out (p. 292).
Big-Raven turns into a reindeer-carcass. A wolf swallows him. He tears out the wolf's heart and comes out (p. 322).
A similar episode (p. 309).
Gull-Woman and Cormorant-Woman, after being swallowed by kamaks, cut open their bellies and come out (p. 287).

Mongol-Turk. — Bird-Monster swallows Geser, the hero of a Mongol-Turk poem. Once inside the bird, he seizes his heart and kills him (POTANIN, *Voyage of 1884-86*, II, p. 41).

Interior of Southern British Columbia. — The Elk swallows Tlē'esa with his raft, and the latter cuts out the Elk's heart (BOAS, *Indianische Sagen*, p. 3).

Coast of Southern British Columbia. — The Whale swallows Kwô'teath with raft and brothers, and they cut out the Whale's heart (BOAS, *Indianische Sagen*, p. 101).

The Raven and the Mink enter the Whale and kill it (*Ibid.*, p. 171).

Coast of Northern British Columbia. — Grisly-Bear snuffs in Tsak'. He kills the Bear by starting a fire in his stomach (BOAS, *Tsimshian Texts*, p. 118).

Coast of Washington. — A monster swallows a youth, who cuts out his heart (BOAS, *Kathlamet Texts*, p. 65).

Coast of Alaska. — The Raven induces the Whale to swallow him, pecks his heart, and kills him (BOAS, *Indianische Sagen*, p. 316).

Algonquin. — King-fish swallows Manabozho with his canoe. He kills the fish by attacking its heart (SCHOOLCRAFT).

Athapascan. — Beaver swallows Lendix'tcux, who kills it by cutting and roasting its heart (FARRAND, *Chilcotin Indians*, p. 13).

5. The Foxes are cooking meat. Big-Raven is hungry. He flies about the Foxes' house, eats the greasy part of the ladder, and swallows the lamp. With a piece of meat the Fox baits a hook and throws it upward. Big-Raven swallows it. The line snaps, the hook remaining in his jaw. Big-Raven flies away to the wilderness, and, finding a Wolf, says to him, "Let us have a vomiting-match." He begins to vomit, and soon vomits up the lamp, the ladder, and the hook (p. 318).

Mongol-Turk. — Fox, after eating much ox-fat, meets a Wolf, and says, "Let us have a vomiting-match, and see who will vomit fat." They begin the match, but only the Fox vomits fat (POTANIN, IV, p. 553).

Interior of Southern British Columbia. — A similar vomiting-match between Coyote and the Cannibal Owl (BOAS, *Indianische Sagen*, p. 9; see also BOAS, *Mythology of the Navaho*, p. 372).

6. Triton-Man's heart is hidden in his tent, in a box. Eme'mqut can kill him only after finding his heart and destroying it (p. 230).

The story of a giant who was invulnerable and immortal because he had put his heart or soul in a safe place, is world-wide (JEVONS, p. 17).

Mongol-Turk. — A monster-woman cannot be killed until her "soul," which has the form of a snake hidden in an iron box, is burned (KHUDYAKOFF, pp. 127, 128).

Coast of Northern British Columbia. — The hero hides his soul in order to avoid being killed (BOAS, *Indianische Sagen*, p. 245).

Coast of Oregon. — A woman-monster cannot be killed until her heart, hidden in her hat, is torn out and thrown into the sea (BOAS, *Traditions of Tillamook Indians*, Journal of American Folk-Lore, Vol. XI, p. 38).

Athapascan. — The Bear-Woman holds her "life" hidden in a basket. She falls down dead after the basket is shot through (FARRAND, *Chilcotin Indians*, p. 22).

Micmac. — A similar episode (RAND, *Legends of the Micmacs*, p. 245).

7. The five-headed kamak (p. 323).
The double-headed reindeer of Earth-Maker (p. 300).

Mongol-Turk. — Among the many-headed monsters of the Old World may be mentioned the fifty-eight-headed monster (KHANGALOFF and SATOPLAEFF, p. 66), the iron seven-headed strong man (KHUDYAKOFF, p. 187), and the twenty-five-headed snake (KHANGALOFF and SATOPLAEFF, p. 70).

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Coasts of Northern and Southern British Columbia. — Two-headed snake (BOAS, *Indianische Sagen*, pp. 41, 58, 81, 195, 271).

Coast of Washington. — A two-headed boy (FARRAND, *Quinault Indians*, p. 124).

A two-headed swan (BOAS, *Kathlamet Texts*, p. 107).

8. In order to restore a dead person to life, reindeer-blood is poured over his head (pp. 130, 228, 229, 230; see also p. 351).

European. — Water of life used as a means of bringing dead persons and bones back to life is found in many European tales.

Mongol-Turk. — Three bottles of water of life occur in a Yakut tale (KHUDYAKOFF, p. 127).

In one Buryat tale a heroine finds water of life on a high mountain (KHANGALOFF and SATOPLAEFF, p. 37).

Water of life is mentioned in a Tangut variant of Geser (POTANIN, *Voyage of 1884-86*, II, p. 22).

Ostyak. — The heroes of Ostyak tales find water of life in the underground world (PATKANOV, *The Type of an Ostyak Hero according to the Ostyak Epic Tales and Heroic Stories*, St. Petersburg, 1891, p. 51).

Chukchee. — Bladders with water of life (BOGORAS, *Chukchee Materials*, p. XXIV).

Coast of Northern British Columbia. — See BOAS, *Indianische Sagen*, pp. 161, 192, 196, 206, 236, 255).

9. An old man hides Eme'mqut in his belt when the cannibal kalau come (p. 129).

Mongol-Turk. — The protector of a hero hides him in his pocket while fighting with a monster (POTANIN, *Voyage of 1884-86*, II, pp. 115, 116).

Athapascan. — The good-natured giant puts a man in his slate knife-scabbard (PETITOT, p. 136).

ESKIMO, INDIAN, AND OLD-WORLD ELEMENTS.

1. Raven-Man orders several pairs of boots for a journey to the sky (p. 250).

Coast of Washington. — A chief has many pairs of moccasins and leggings made, and walks eastward to visit the Sun (BOAS, *Kathlamet Texts*, p. 26).

Coast of Southern British Columbia. — A girl makes several blankets and boots for the journey to the Sun (BOAS, *Indianische Sagen*, p. 25).

A man makes a hundred pairs of boots for a journey (*Ibid.*, p. 41).

Eskimo, Cumberland Sound. — Kiviuq asks his wife to make him several pairs of new mittens for his journey (BOAS, *Baffin-Land Eskimo*, p. 185).

Eskimo, Greenland. — A woman packs up a bundle of boots as well as several pairs of new soles for a journey (RINK, p. 209).

Mongol-Turk. — In a Kirghis tale the traveller orders iron boots (POTANIN, II, p. 42).

European. — The passage of a hero who orders three pairs of iron boots, three iron hats, and three iron staffs, when starting in search of his wife or bride, is wide-spread in Old-World tales (BOGORAS, *Anthropologist*, p. 613).

2. Some ornaments are thrown backward in order to detain pursuers (p. 219).

Kutka defecates all kinds of berries in order to detain pursuers (STELLER, p. 263).

Eme'mqut throws some berries into the boat of his pursuers in order to detain them (p. 286).

Coast of Northern British Columbia. — The pursuer is detained by throwing in his way some things belonging to his child (BOAS, *Indianische Sagen*, p. 210).

Stars pursue fugitives, who throw away tobacco, paint, and sling-stones. The Stars stop and paint their faces (BOAS, *Tsimshian Texts*, p. 92).

Also widely known on the Great Plains.

West Coast of Hudson Bay. — The father of a girl who is being pursued by her husband tells her to throw backward various things in order to delay the pursuit (BOAS, *Baffin-Land Eskimo*, p. 318).

Cumberland Sound. — A man pursued by a monster makes a great many berries by means of sorcery. The monster sees them, stops and eats a great many (*Ibid.*, p. 177).

Greenland. — A girl pursued by her husband, the Whale, throws backward parts of her clothing in order to detain the Whale (RINK, p. 128).

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European. — In the Greek legend of the Argonauts, Medea and Jason, pursued in their flight by Medea's father, kill her brother, and scatter the fragments of his body on the sea. Her father pausing for the burial of the remains, they gain time for their escape.

3. The magic flight, or the throwing-back by pursued people of different objects, such as a chip of wood, a stone, etc., which turn into a forest, a mountain-ridge, or a river (pp. 112, 187, 257).

Coasts of Northern and Southern British Columbia. — A pursued deer throws back a piece of fat, which turns into a lake; he then throws some of his hair, which turns into woods (BOAS, *Indianische Sagen*, p. 187). (See also pp. 99, 164, 224, 240, 268).

Cumberland Sound. — For a similar episode, see BOAS, *Baffin-Land Eskimo*, p. 177.

Central Eskimo. — A similar episode (BOAS, *Central Eskimo*, p. 619).

Athapascan. — Pursued men throw parts of a caribou stomach over their shoulders, which are transformed into mountains (BOAS, *Traditions of the Ts'ets'ē'ut*, p. 260).

Coast of Washington. — Wild-cat, pursued by a woman-monster, turns his dog into a mountain, which the old woman has to climb (FARRAND, *Quinault Indians*, p. 116).

Samoyed. — Two women, pursued by a cannibal, throw back a comb and a steel of a strike-a-light, which turn into a forest and a mountain (CASTREN, *Ethnologische Vorlesungen*, p. 165).

Russian. — Episodes of the magic flight are found in the tales of Russians on the Kolyma and Anadyr Rivers, and of the Russianized Yukaghir (BOGORAS, *Anthropologist*, p. 673).

4. Eme'mqut kills the ancient ancestral old woman, takes off her skin, and puts it on in order to look like her (p. 322).

Mongol-Turk. — Geser kills the monster Dyr and his horse. He puts on Dyr's skin in order to look like him, and on his own steed he puts the skin of the killed horse (POTANIN, *Voyage of 1884-86*, II, p. 26).

A woman-monster kills a young beauty, takes off the skin of her face and puts it on, in order to look like the beautiful woman (KHUDYAKOFF, p. 82).

Algonquin. — Manabozho kills a female spirit in the disguise of an old woman, takes off her skin, and puts it on in order to look like her (SCHOOLCRAFT, p. 41).

He kills the prince of serpents, takes off his skin, and puts it on (*Ibid.*, p. 42).

Central Eskimo. — Old woman kills young woman, and puts on her skin (BOAS, *Central Eskimo*, p. 624).

Athapascan. — Fisher and Marten kill two women and put on their skins, in order to look like them (FARRAND, *Chilcotin Indians*, p. 41).

5. Animals throw off their skins and turn into human beings (pp. 131, 156, 338).

Mongol-Turk and European. — In the tales of the Old World, episodes occur in which female birds (mainly swans) take off their plumage, and bathe in the form of women; for example, story of seven storks (KHUDYAKOFF, p. 76), tales of three Swan-Women (*Traditions of the Buryat*, pp. 114, 115, 125), tale of Swan-Women (POTANIN, IV, p. 24).

Coast of Southern British Columbia. — Wolves take off their skins, and turn into men (BOAS, *Indianische Sagen*, p. 86).

Thunder-birds take off their plumage, and turn into human beings (*Ibid.*, p. 97).

Geese take off their plumage, and turn into human beings (*Ibid.*, p. 147).

Eagles take off their plumage, and turn into human beings (*Ibid.*, p. 203).

Cumberland Sound. — A fox takes off her skin, and turns into a woman (BOAS, *Baffin-Land Eskimo*, p. 224).

Athapascan. — A woman destroys the dog-blanket of her children, and they retain human form (FARRAND, *Chilcotin Indians*, p. 9).

A marmot takes off her skin, and is transformed into a stout woman (BOAS, *Traditions of the Ts'ets'ē'ut*, p. 263).

6. Big-Raven makes wooden reindeer, and they come to life (p. 22).

Yine'a-ñe'ut makes a wooden whale, and it comes to life (p. 232).

Eme'mqut makes a wooden whale (p. 286).

Mongol-Turk. — Geser makes a horse from bark, and it comes to life (POTANIN, *Voyage of 1884-86*, p. 62).

Seven travellers make a wooden bird, and it comes to life (*Ibid.*, p. 148).

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Coast of Southern British Columbia. — Raven makes wooden fish, and they come to life (BOAS, *Indianische Sagen*, p. 174).

Coast of Northern British Columbia. — A carved squirrel comes to life (BOAS, *Tsimshian Texts*, p. 231).

Raven makes wooden fish, and they come to life (BOAS, *Indianische Sagen*, pp. 209, 242).

Central Eskimo. — A man is busy chopping chips from a piece of wood. The chips are transformed into salmon (BOAS, *Central Eskimo*, p. 617).

Athapascan. — A boy, with the aid of magic, turns a drawing of a horse into a real horse (FARRAND, *Chilcotin Indians*, p. 42).

Coast of Washington. — Grouse makes a wooden seal and sends it to sea (FARRAND, *Quinault Indians*, p. 102).

7. Yilé'a-ñe'ut sees from heaven what is going on on earth (p. 307).

Earth-Maker looks down on the earth through an opening in the sky (p. 301).

Mongol-Turk. — Geser's wife sees through a window in the sky what is going on on the earth (POTANIN, *Voyage of 1884-86*, p. 11).

Coast of Southern British Columbia. — Two sisters see the earth through a hole in heaven (BOAS, *Indianische Sagen*, p. 62).

Coast of Northern British Columbia. — The hole in the floor of the house of the heaven chief (*Ibid.*, pp. 237, 279; BOAS, *Bella Coola Indians*, p. 83).

Cumberland Sound. — The hole in the sky (BOAS, *Baffin-Land Eskimo*, p. 339).

Greenland. — The same (RINK, p. 468).

Athapascan. — Two sisters, removed by stars into the sky, look through the holes and see what is going on on the earth (BOAS, *Traditions of the Ts'ets'a'ut*, p. 39).

8. A man becomes a cannibal, and devours all the inhabitants of the village, and his relatives (pp. 295, 302).

Mongol-Turk. — Child-monster in the Kirghis tale (see p. 351).

Coast of Southern British Columbia. — Cannibal kills all the people except his uncle, who kills him (BOAS, *Indianische Sagen*, p. 163).

Cumberland Sound. — A man becomes a cannibal, and kills all the people of the village (BOAS, *Baffin-Land Eskimo*, p. 258).

Greenland. — Child-monster (RINK, p. 258).

INDIAN ELEMENTS.

1. In a shaman contest, one shaman woman calls the reindeer to the roof of the house, the other brings the sea into the house (pp. 140, 218).

Coast of Southern British Columbia. — Water fills the house (BOAS, *Indianische Sagen*, p. 95).

The thunder-bird causes the water in the sea to rise, and fill the house (*Ibid.*, p. 134).

2. To punish the Seals, who mal-treated his daughter, Big-Raven conceals all the sea-water, and the bottom of the sea dries up. When the guilty Seals are dead, he lets the water out again, and the rest of the sea-animals revive (p. 154).

Coast of Northern British Columbia. — Lōgōbola' causes the water to be lost (BOAS, *Tsimshian Texts*, p. 18).

3. Dogs, in the absence of their master (Big-Raven's family), put on embroidered coats, sing, beat the drums, etc. (p. 127).

Coasts of Northern and Southern British Columbia. — Tales about the children of the woman and a dog, who take off their dog-skins in their mother's absence, and assume a human appearance (BOAS, *Indianische Sagen*, pp. 25, 93, 114, 132, 263).

Coast of Alaska. — Tale of dog-children (KRAUSE, p. 259).

Athapascan. — The same episode (FARRAND, *Chilcotin Indians*, p. 9; PETITOT, p. 314; BOAS, *Traditions of the Ts'ets'a'ut*, p. 37).

Coast of Washington. — Story of dog-children (FARRAND, *Quinault Indians*, p. 127; BOAS, *Kathlamet Texts*, p. 155; BOAS, *Chinook Texts*, p. 17).

4. Big-Raven is caught on a hook baited with meat. Straining with all his might, he snaps the line and carries off the hook, which sticks in his jaw (p. 318).

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Coast of Northern British Columbia. — Txā'msēn steals bait of the fishermen from their hooks. His jaw is caught and torn off (BOAS, *Tsimshian Texts*, p. 51).

Coast of Southern British Columbia. — The Raven, Ō'meatl, is caught on a hook baited with meat. He holds on to the bottom of the boat until his nose is broken off (BOAS, *Indianische Sagen*, p. 172).

Coast of Alaska. — Yētl, the Raven, steals bait from the fish-hooks, and is caught. He holds on to the bottom of the sea until his nose is broken off, which is hauled to the surface (*Ibid.*, p. 314).

5. Raven-Man and Little-Bird-Man are competitors in a marriage-suit. Raven-Man acts basely and foolishly, and is vanquished by Little-Bird-Man (pp. 143, 250).

Coasts of Northern and Southern British Columbia. — Raven and Small-Bird are neighbors. Raven acts foolishly in his encounter with a supernatural being; while Small-Bird is very wise, and therefore successful (BOAS, *Indianische Sagen*, pp. 26, 106, 245).

6. Little-Bird-Man and Kala-Woman throw stones at each other. Bird-Man rises in the air, and Kala-Woman's stone passes under his feet. Little-Bird-Man throws a stone, strikes Kala-Woman, and breaks her leg (p. 172).

Coast of Alaska. — The wife of a one-eyed monster which had been killed by Yētl, the Raven, says to the latter, "Come on! let us throw knives at each other." The woman throws hers first, and Yētl turns into a raven, rises in the air, and the knife passes under his feet. Thereupon Yētl throws a knife, and cuts off the woman's feet (BOAS, *Indianische Sagen*, p. 319).

7. The Seals tie Yīfe'a-ñe'ut's tongue to prevent her telling how she was maltreated in the Seal settlement (p. 153).

Coast of Northern British Columbia. — The Cormorant's tongue is torn out, that he may not tell of the things that he has seen (BOAS, *Indianische Sagen*, pp. 176, 244; *Tsimshian Texts*, p. 43).

Coast of Alaska. — The same episode (BOAS, *Indianische Sagen*, p. 317; KRAUSE, p. 266).

8. Yīfe'a-ñe'ut, having reached heaven, wraps fish, sea-mammals, and other animals in a seal-skin; and a famine occurs on earth, which lasts until she opens her bundle (p. 307).

Eme'mqut catches mountain-sheep, puts them in his coat, and, coming to the house of a kamak, empties his catch before the house (p. 323).

Coast of Northern British Columbia. — Transformer's mother keeps salmon in a blanket. He stakes this blanket in a contest between himself and a young man whom he meets. The latter wins, dips the hem of the blanket into the water, and the fish appear (BOAS, *Indianische Sagen*, pp. 202, 262).

9. Big-Raven transforms a little kala into a line, which is stolen by neighbors and fastened to a harpoon. Eme'mqut enters a whale, induces the villagers to harpoon it, and then carries off the line (p. 286).

Coasts of Northern and Southern British Columbia. — A man assumes the shape of a salmon, induces a fisherman to harpoon him, and steals the harpoon (BOAS, *Indianische Sagen*, pp. 13, 16, 23, 64, 66, 201, 248).

For the same episode see TEIT, *Traditions of the Thompson River Indians of British Columbia*, Boston, 1898, p. 43.

Athapascan. — Lendix-tcux turns himself into a salmon, is speared by Sea-Gull, but cuts off the head of the spear, and swims away (FARRAND, *Chilcotin Indians*, p. 11).

For a similar episode see PETITOT, p. 33.

10. Big-Raven reproaches Miti' because she has no relatives (p. 168).

Eme'mqut reproaches his wife for having neither father nor mother (p. 208).

Coast of Southern British Columbia. — Copper-Maker's mother reproaches her daughter-in-law, the Brilliant-One, for having no relatives (BOAS, *Indianische Sagen*, p. 188).

People reproach the Mink for having neither father nor mother (*Ibid.*, p. 157).

11. The Crab Avvi hides the fresh water. Big-Raven, by some device, drinks it all, then vomits it, and thus forms the rivers on earth (p. 311).

Coast of Southern British Columbia. — Raven's sisters keep guard over the fresh water. By a ruse, Raven gets access to the water, and drinks it all. He urinates, and thus rivers and lakes are formed on earth (BOAS, *Indianische Sagen*, p. 174).

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Coast of Northern British Columbia. — An old man has a pail of fresh water while there is no water on earth as yet. It is hidden in the ground, beneath the roots of the trees. Raven drinks the water, and then lets it fall by drops, wherefrom lakes and rivers are formed (*Ibid.*, p. 209).

Raven steals water from a chief (*Ibid.*, p. 232).

Txa'msem, by strategy, takes all the water from a chief, and flies away. The water runs out of his blanket, and forms rivers (Boas, *Tsimshian Texts*, p. 26).

Coast of Alaska. — Raven steals the fresh water from the eagle Kanûk (Boas, *Indianische Sagen*, p. 313; Krause, p. 259).

12. Big-Raven makes a man out of his wiping-rag (p. 218).

Big-Raven's excrement turns into a woman (p. 316).

Coast of Southern British Columbia. — Mink makes a man out of his excrement (Boas, *Indianische Sagen*, p. 159).

A girls turns her excrement into a bird (*Ibid.*, p. 38).

Athapascan. — Raven turns excrement into canoes and men (Farrand, *Chilcotin Indians*, pp. 16, 17).

13. A shaman is given the daughter of a sick man whom he cured, or a girl whom he cured or revived, for his wife (pp. 239, 248, 277).

A woman shaman is married to a man whom she cured (p. 223).

Coast of Northern and Southern British Columbia. — A shaman, for curing a woman, is given her daughter in marriage (Boas, *Indianische Sagen*, pp. 149, 190, 238, 255).

Ts'ak· cures a chief's daughter, and she gives herself to him in marriage (Boas, *Tsimshian Texts*, p. 125).

14. In order to get Eme'mqut's wives, Illa' tries to kill him. He calls him into the forest to take the gum out of a larch-tree, causes the tree to fall upon him, and thus kills him. When he comes home, he finds Eme'mqut sitting with his wives (p. 147).

Coasts of Northern and Southern British Columbia. — Gyt'i's father-in-law, who kills all of his daughter's suitors, tries to kill him also. He asks his assistance in splitting a cedar-log, drives his wedge into the tree, lets his hammer fall into the crack, and asks Gyt'i to get it. When he obeys, his father-in-law pulls out the wedge, and Gyt'i is apparently crushed, and his blood flows out; but when his father-in-law reaches the canoe, he finds Gyt'i in the prow (Boas, *Indianische Sagen*, p. 137).

For the same episode see *Ibid.*, pp. 39, 67, 70, 118, 198.

Coast of Alaska. — For the same episode see Krause, p. 256.

Coast of Washington. — For a similar episode see Boas, *Chinook Texts*, p. 34.

15. Eme'mqut wishes to marry the daughter of the Sun, who kills all her suitors. His father dissuades him at first, but finally advises him to stop, on his way, at the house of his sisters, who advise him what to do (p. 162).

Coast of Southern British Columbia. — Gyt'i wishes to marry the daughter of one of the ancestors of the Nimkish tribe, who kills all her suitors. His father dissuades him at first, but finally advises him to stop, on his way, at the camp of his aunts, who tell him how to act (Boas, *Indianische Sagen*, p. 135).

16. A magpie comes flying to the kamaks with news from their daughter, and sits on the chimney. They wish to throw something at it; but it says, "I have come with news from your daughter" (p. 173).

A ground-spider crawls over Eme'mqut's body. He throws it down, saying, "Can't you find another place?" But the spider, turning into an old woman, replies, "Thou art wrong in throwing me: I have brought news for thee" (p. 145).

A ground-spider crawls over Yiñe'a-ñe'ut. She throws it on the ground, and says, "Have you no other place to crawl about?" But the spider, turning into an old woman, says, "I have come with news for you" (p. 125).

Coast of Southern British Columbia. — A deserted woman sends Raven with some food to her grandmother. The grandmother takes a stone to throw at the raven; but the latter says, "Don't do that! thy grand-daughter sends me" (Boas, *Indianische Sagen*, p. 133).

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17. Eme'mqut kills the dog that married his sister (p. 255).
Creator kills the dog that came to his daughter at night (p. 183).
Coast of Southern British Columbia. — A father kills the dog that he found with his daughter (BOAS, *Indianische Sagen*, p. 132).

18. A contest between Eme'mqut's wife and that of Envious-One as to who will urinate farther (p. 140).
Coast of Southern British Columbia. — The wanderer Qâls and the strong man Sx'âis have a contest as to who can urinate farther (BOAS, *Indianische Sagen*, p. 21).

19. Kalau keep bears instead of dogs (pp. 127, 166), and mountain-sheep instead of reindeer (p. 241).
Bear-People keep bears instead of dogs (p. 156).
Big-Raven uses mice instead of reindeer (pp. 188, 224).
Coast of Southern British Columbia. — People on the other side of the sea keep seals instead of dogs (BOAS, *Indianische Sagen*, pp. 88, 120).
Coast of Oregon. — People on the other side of the sea keep sea-otters instead of dogs (BOAS, *Traditions of the Tillamook Indians*, Journal of American Folk-Lore, Vol. XI, p. 30).
Athapascan. — A giant keeps bears and other animals instead of dogs (PETITOT, p. 139).

20. Big-Raven steals dried fish from the Reindeer people (p. 183).
Coasts of Northern and Southern British Columbia. — A spirit or bear steals dried fish out of the houses of the Indians (BOAS, *Indianische Sagen*, pp. 78, 149, 189, 207, 254, 256).
Raven steals fish from the Cormorant (*Ibid.*, p. 244).
Grisly-Bear steals fish from Ts'ak· (BOAS, *Tsimshian Texts*, p. 117).

21. Eme'mqut, who is deserted by his wife, the White-Whale-Woman, searches for her, crying, and his tears fall down like rain (p. 310).
Coast of Southern British Columbia. — A Beaver cries from jealousy, and produces rain with his tears (BOAS, *Indianische Sagen*, pp. 36, 80).
Coast of Washington. — Beaver cries from jealousy, and produces a deluge (BOAS, *Kathlamet Texts*, p. 23).

22. Sculpin-Man kills and eats his travelling-companions (p. 192).
Coast of Northern British Columbia. — Txä'msem asks Deer to accompany him, and kills him (BOAS, *Tsimshian Texts*, p. 64).
Coast of Alaska. — Raven kills and eats his travelling-companion, the Deer (BOAS, *Indianische Sagen*, p. 315).

23. Small pieces of bodies of whales and seals are thrown into the water with the idea that they will be transformed into living animals — Kamchadal and Koryak (BOGORAS, *Anthropologist*, p. 660).
Coasts of Northern and Southern British Columbia. — Bones of salmon or other animals are thrown into the water to be transformed into living fish or other animals (BOAS, *Indianische Sagen*, pp. 27, 104, 210, 266; *Bella Coola Indians*, p. 76).
The chief of the Squirrels asks a young man to burn the meat and bones of the squirrels whom he has killed, and thus to restore the Squirrel people to life (BOAS, *Tsimshian Texts*, p. 212).
Ponca. — Bones of beaver are thrown into the water to be transformed into living beaver (DORSEY, *The Cegiha Language*, p. 557).
Athapascan. — Bones of Salmon-Boy are thrown into the water, and he comes to life again (FARRAND, *Chilcotin Indians*, p. 24).
Coast of Washington. — Two Salmon-Boys are killed for food, but their bones are saved and thrown into the water, and the boys come to life again (FARRAND, *Quinault Indians*, p. 112).

24. A giantess carries away children in a basket, but they succeed in making good their escape (BOGORAS, *Anthropologist*, p. 623).
Coasts of Northern and Southern British Columbia. — A monster-woman does the same (BOAS, *Indianische Sagen*, pp. 57, 110, 224, 241, 249).

25. The chamber-vessel of kalau assails Creator (p. 176).
At the inspiration of Big-Raven, the chamber-vessels talk (p. 165).
Coasts of Northern and Southern British Columbia. — The chamber-vessel of a stump talks (BOAS, *Indianische Sagen*, p. 268; see also pp. 101, 172, 177, 213, 233).

26. By means of a ruse, Big-Raven eats the berries stored by the women (p. 184).

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Coasts of Southern and Northern British Columbia. — Raven eats the berries picked by his sisters, whom he scares away by means of a ruse (Boas, *Indianische Sagen*, p. 77).

Raven eats the berries of two women by frightening them, saying that enemies are coming (*Ibid.*, pp. 107, 178, 210, 244).

27. Big-Raven makes believe that he is dead, and is placed in a separate underground house (p. 224).

Athapascan. — Raven pretends to die, and is placed under his canoe on the shore (Farrand, *Chilcotin Indians*, p. 17).

Coast of Southern British Columbia. — Mink makes believe that he is dead (Boas, *Indianische Sagen*, pp. 33, 78).

The same episode (Boas, *Kwakiutl Texts*, p. 286).

28. Big-Raven or other people who have been for some time in the anus or stomach of an animal grow bald (pp. 269, 293).

Coast of Southern British Columbia. — Two boys lose their hair from having been inside of a whale (Boas, *Indianische Sagen*, p. 51).

The Mink grows bald from having been in the stomach of a whale (*Ibid.*, p. 75).

29. Big-Raven marries Excrement-Woman, who melts in the warm house (p. 316).

Coast of Southern British Columbia. — Mink marries Gum-Woman, who melts in the warm daytime (Boas, *Indianische Sagen*, p. 44).

Kwo'tiath goes to sleep with the Gum-Girls. In the morning they melt, and stick to Kwo'tiath (*Ibid.*, p. 100).

30. Eme'mqut comes to the Stone-Hammer people, and marries one of their girls (p. 200).

Illa' strikes the stone heads of the Stone-Hammer-Men against one another for his own pleasure (p. 202).

Coast of Southern British Columbia. — A hammer comes to a girl at night in the shape of a man (Boas, *Indianische Sagen*, pp. 25, 41).

A tribe of people with stone heads (*Ibid.*, p. 61).

Coast of Washington. — Misp finds people upside down, using their heads as hammers. He turns them right side up, and gives them stone hammers (Farrand, *Quinault Indians*, p. 85).

31. Children are born immediately after marriage, or merely from the contact of the hero with a woman (pp. 226, 319, 323, 335).

Coast of Southern British Columbia. — To be found in many Indian tales; for instance, Boas, *Indianische Sagen*, pp. 40, 136.

Coast of Washington. — A piece of flint flies into the body of a little girl, who immediately gives birth to a boy (Farrand, *Quinault Indians*, p. 125).

32. The telling of a certain tale causes the rain to stop (p. 142).

Coast of Southern British Columbia. — A certain tale is told, when the rain lasts a long time, in order to bring clear weather (Boas, *Indianische Sagen*, p. 22).

33. Eme'mqut cuts off K!lu"s leg, and with it kills the kamaks (p. 187).

Interior of Southern British Columbia. — A rabbit pulls out its leg, and, handling it like a hammer, kills a bear and its cubs (Boas, *Indianische Sagen*, p. 11).

34. The Fox takes out her eyes and pounds them with a stone, then she makes for herself new eyes of blackberries (p. 321).

For a similar episode see pp. 182, 266.

Interior of British Columbia. — Coyote takes out his eyes and flings them upward: they are caught by a gull. He makes for himself other eyes of some berries (Boas, *Indianische Sagen*, p. 8).

Navaho. — Coyote plays with his eyes, tears them out of their sockets, and throws them up (Matthew, *Navaho Legends*, p. 90).

Algonquin. — The same episode (Grinnell, *Blackfoot Lodge Tales*, p. 153).

35. Big-Raven's people kill a whale, and, carrying its meat to camp, they fling small pieces of it at one another, which they try to catch in their open mouths (p. 324).

Coast of Northern British Columbia. — Children throw pieces of seal-blubber at one another (Boas, *Tsimshian Texts*, p. 42).

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36. Kamaks come to a house, find blubber and eat it. They sing to the people, "It tastes well, the blubber; but when there is no more blubber, we shall eat you" (p. 293).

Coast of Washington. — A monster eats all the meat, and says to the people, "What shall I eat now? there are only skins and you" (BOAS, *Chinook Texts*, p. 31).

37. Fox offers to cure the Bear, who has been wounded by a man. He inserts into the wound a red-hot stone, which burns the Bear to death (pp. 185, 288).

Coast of Alaska. — Raven causes the Loon to swallow a red-hot stone, and afterward to drink water, so that her intestines are scalded (BOAS, *Indianische Sagen*, p. 317).

Coast of Washington. — Coyote, disguised as a warrior, wounds Raccoon so that fat comes out of the wound. When Raccoon comes home, Coyote, under pretence of curing him, pulls out the fat and kills him (BOAS, *Kathlamet Texts*, p. 153).

California. — Deer's children kill Bear by throwing hot rock into her mouth. (DIXON, *Maidu Myths*, p. 81).

38. Kamak-Woman says to a tall tree, "Bend down your head" (p. 213).

Fox says to the cross-beam in the house of the kamaks, "Get up higher!" and then, "Bend down to the ground" (p. 181).

Kutq's wife says to a large tree, "Raise your top" (p. 331).

Coast of Southern British Columbia. — Coyote makes the tree which his son has climbed rise to the sky (BOAS, *Indianische Sagen*, p. 17).

Algonquin. — Manaboźho says to the tree on which he is sitting during the flood, "Stretch yourself" (SCHOOLCRAFT, p. 39).

Athapascan. — Old man, by magic, makes tree which young man has climbed grow higher and higher, until young man cannot return (FARRAND, *Chilcotin Indians*, p. 29).

An arrow rises to the sky, and drags up a man (PETITOT, pp. 128, 355).

39. A shaman mends the broken leg of a kala-woman, but one piece of the bone he cannot find: therefore the leg is not perfect (p. 173).

Coasts of Northern and Southern British Columbia. — A bone of a dead animal is missing, and when he is revived, he is not perfect (BOAS, *Indianische Sagen*, pp. 149, 255, 260).

Athapascan. — A bone of the dead Raven is missing. When revived, he is not perfect (PETITOT, p. 37).

40. Čan'a'vile catches a great quantity of fish. He eats a raw head, and shuts his eyes. Meanwhile Wolves (at another time Bears) come, grab the fish, and fight over them. Čan'a'vile says, "Don't fight: just take as much as you like." When he opens his eyes, no Wolves, Bears, or Fish are there (p. 174).

Coasts of Northern and Southern British Columbia. — The booty of a hunter or fisher is eaten while he sleeps (BOAS, *Indianische Sagen*, pp. 7, 74, 232; KRAUSE, p. 265).

Gulls eat the Giant's olachen (BOAS, *Tsimshian Texts*, p. 31).

41. Gull-Man calls all kinds of birds to marry his sister. One after another is refused, until the Paroquet-Auk-Man comes (p. 198).

Coast of Northern British Columbia. — A mother calls all kinds of animals to marry her daughter. Finally a chief from heaven is accepted (BOAS, *Tsimshian Texts*, p. 222 also BOAS, *Indianische Sagen*, p. 283).

42. Eme'mqut marries his sister. Their son grows up and hunts ducks. The ducks say, "Your father is your mother's own brother." The boy comes running home and tells what the ducks have said to him (p. 154).

Coast of Southern British Columbia. — A man marries his sister. They have a boy. The boy grows up and goes out to hunt. One evening he comes from hunting, and asks his mother, "Is not father your relative, you look so like him?" (BOAS, *Indianische Sagen*, p. 37).

43. Big-Raven tells the kalau that when he is fattened, fat hangs from his body, and runs off his fingers (p. 185).

Coast of Southern British Columbia. — Seal holds his hands near the fire, and fat runs off his fingers into a bowl, and is offered to Raven (BOAS, *Indianische Sagen*, p. 57).

Seal holds his hands over the fire, and the fat which runs off is offered to his guests. Raven wishes to imitate him, but only scorches his fingers (*Ibid.*, p. 76).

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Bear holds his hands over a bowl, and he treats Raven to it. Raven is unable to do the same (*Ibid.*, p. 106).

Seal lets fat run off his fingers, and treats his guests to it (*Ibid.*, p. 177).

Coast of Northern British Columbia. — Seal holds his hands over the fire, lets the fat run off his fingers, and gives it to Raven and his sister (BOAS, *Ibid.*, p. 245).

Young-Seal invites the Raven to a feast. She holds her hands over a dish, and grease drops into the dish (BOAS: *Bella Coola Indians*, p. 93; *Tsimshian Texts*, p. 47).

44. Big-Raven enters Miti''s anus as though it were an underground house (p. 169).

Big-Raven, his wife, and his daughters put their heads into their anuses, imagining that they are travelling (p. 190).

A little mouse is sent by his sister, the Mouse-Woman, into the anus of Annamayat in order to make him ill (p. 223).

Kutq enters the vulva of his wife (p. 341; STELLER, p. 263).

Kamak takes his wife on his shoulders, and his head slips into her anus (p. 293).

Coast of Southern British Columbia. — The old man Pē'tx'el becomes a snake, and enters Xâls' anus (BOAS, *Indianische Sagen*, p. 22).

Coast of Northern British Columbia. — Ts'ak· comes out at Grisly Bear's anus (BOAS, *Tsimshian Texts*, p. 117).

Athapascan. — The Mink and the Weasel are sent by the Mouse into Sensible's anus in order to destroy him (PETITOT, p. 142).

A man cuts off the penis of a giant and enters the giant's body through the opening (*Ibid.*, p. 137).

45. Miti· interchanges the position of her vulva and her anus, and puts her breasts on her back (p. 169).

Coast of Southern British Columbia. — Xâls meets a woman with her sexual organs on her breast, and puts them in their proper place. Xâls meets a man and a woman with their sexual organs on their foreheads, and puts them in their proper place (BOAS, *Indianische Sagen*, p. 23).

46. A woman-kala's anus is armed with teeth (p. 166).

Coast of Southern British Columbia. — A woman's vagina is armed with teeth (BOAS, *Indianische Sagen*, pp. 24, 30, 66, 69).

Athapascan. — The hero has intercourse with woman, after first breaking out teeth in vagina with magic staff (FARRAND, *Chilcotin Indians*, p. 13).

47. An arrow, being shot, makes a path to the sky (pp. 293, 304).

Coasts of Northern and Southern British Columbia. — A chain of arrows makes a path to the sky (BOAS: *Indianische Sagen*, pp. 17, 31, 64, 65, 68, 117, 157, 173, 215, 234, 246, 278; *Tsimshian Texts*, p. 88).

Coast of Washington. — People climb arrow-chain and arrive in sky-country (FARRAND, *Quinault Indians*, p. 108; BOAS, *Kathlamet Texts*, p. 11).

Athapascan. — Salmon-Boy makes pile of feathers, lies down, and his sister blows on the feathers, and the young man is carried up to the sky (FARRAND, *Chilcotin Indians*, p. 24).

Two brothers are carried up to the sky by an arrow (PETITOT, p. 128).

48. Arrows of kalau are invisible to men (p. 121).

Coasts of Northern and Southern British Columbia. — Arrows of men are invisible to spirits (BOAS, *Indianische Sagen*, pp. 94, 99, 149, 190, 238, 254, 289).

Micmac. — The same episode (RAND, *Legends of the Micmacs*, p. 87).

49. Eme'mqut, in search of his brother who has been killed by the kalau, overcomes them, and finds in their possession the skin of his brother, which is spread over a bed, like a reindeer-skin (p. 130).

Creator finds the skin of his son Big-Light in the house of the kalau (p. 176).

Coast of Southern British Columbia. — The hero discovers the skin of his murdered friend in the house of his enemy (BOAS, *Indianische Sagen*, p. 75).

50. Two girls are married to two invisible kalau, who visit them at night and lie down with them, assuming the shape of young men. Later on they become visible, and live with them openly (p. 151).

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Athapascan. — A man lives with Cloud-Woman, who first appears only in the form of a fog, but later becomes a woman (BOAS, *Traditions of the Ts'ets'ā'ut*, p. 265).

A man marries an invisible woman (PETITOT, p. 121).

51. Big-Raven, or Fox, urges other persons to flee, under the pretext that enemies are coming, and takes their provisions (pp. 164, 188, 189, 318).

Coasts of Northern and Southern British Columbia. — Raven (or other person), urges people to flee, under the pretext that enemies are coming, and takes away their provisions (BOAS, *Indianische Sagen*, pp. 107, 172, 233).

Coast of Alaska. — The same episode about the Raven (*Ibid.*, p. 316).

Coast of Washington. — Rabbit makes people believe that a war-party is coming. They run away, and he steals all their salmon (BOAS, *Kathlamet Texts*, p. 75).

52. Tomwo'get (Self-created), the grandson of Big-Raven, kills his father, thus avenging his mother's death (p. 244).

Algonquin. — Manaboxho learns from his grandmother, the Moon's daughter, that his mother was killed by his father, the West-Wind, and starts to kill him (SCHOOLCRAFT, p. 18).

53. Raven-Man swallows the sun because Big-Raven declines to give his daughter to him in marriage, whereupon the earth is plunged into darkness. Yiñe'a-ñe'ut, Big-Raven's daughter, tickles the Raven-Man who swallowed the sun: he opens his mouth, and sets the sun free (p. 252).

Pacific Coast. — This corresponds to the episodes of the raven cycle of the Pacific coast, in which the Raven liberates the sun (BOAS, *Indianische Sagen*, p. 360, No. 157).

54. Yiñe'a-ñe'ut and Kilu' marry Fish-Men, whereupon Big-Raven's family begin to fish (p. 296).

Big-Raven's people had nothing to eat. He finds and marries the Salmon-Woman. She spawns, and the people eat the spawn. In his absence, Miti' kills her, and cooks her flesh. Raven comes home, and dines on the cooked salmon; but Salmon-Woman suddenly steps out of the dark store-room, denounces Miti', and departs for the sea, notwithstanding the entreaties of Big-Raven. Then Big-Raven's family starve (p. 292).

Coast of Southern British Columbia. — Mink marries Salmon-Woman. Salmon-Woman picks her teeth, and throws the pickings into a dish. They turn into a salmon, which is cooked, and serves as food for the Mink. After a while, Salmon-Woman, angered by the brutality of her husband, departs for the river, notwithstanding his entreaties, and Mink has no more salmon (BOAS, *Indianische Sagen*, p. 159).

Coast of Northern British Columbia. — Raven catches a fish, which turns into a woman. Raven marries her, and then catches many salmon (*Ibid.*, p. 246).

Txā'msem marries a Salmon-Woman, and thus obtains salmon. He scolds her, and all the salmon disappear (BOAS, *Tsimshian Texts*, p. 237).

Coast of Washington. — A man marries a Salmon-Girl, and the Quinault River gets plenty of salmon (FARRAND, *Quinault Indians*, p. 112).

Athapascan. — A man marries a Marmot-Woman, and he kills many marmots (BOAS, *Traditions of the Ts'ets'ā'ut*, p. 263).

55. The Wolf kills Ptarmigan-Man's reindeer; and Ptarmigan-Man, by magic, turns them into ptarmigans, which fly away (p. 212).

Miti' cooks a meal. Fox-Woman kicks the kettle, and turns it over. Then the meat of a mountain-sheep comes back to life, and walks out of the house (p. 321).

Athapascan. — "Moss-Child," by means of incantation, revives the flesh of killed bulls. They run away, and the people starve (PETITOT, p. 192).

Efwa-e'ke' revives killed birds, which fly away (*Ibid.*, p. 223).

A dried salmon hanging on the roof hits Raven's head. He is angry, and throws it outdoors, where it comes to life, and revives the other salmon, and they all escape to the water (FARRAND, *Chilcotin Indians*, p. 19).

Marmot-Woman revives the dried meat of killed marmots. She throws on it the skins, and all the marmots run up the hills (BOAS, *Traditions of the Ts'ets'ā'ut*, p. 265).

56. Arrows supplied with eyes fly without a bow wherever they are sent (pp. 125, 186).

Coast of Alaska. — The Raven Yētl transforms a bird into an arrow, which flies to wherever Raven points (BOAS, *Indianische Sagen*, p. 318).

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57. Little Bird-Man and Kalu-Woman have a contest in enduring intense heat. Little Bird-Man wins by trickery (p. 172).

Big-Raven receives the kalau as guests, seats them on the cross-beam, closes the smoke-hole, and produces an intense heat. The kalau implore him to let them off (p. 149).

Coast of Northern British Columbia. — A visitor's endurance is tried with a hot sweat-bath, which is heated more than usual for that purpose (Boas, *Bella Coola Indians*, p. 79).

Coast of Washington. — Bluejay and his comrades are challenged to stay in a hot sweat-house with some of the village people. They accept, and win by strategy (Farrand, *Quinault Indians*, p. 114).

Bluejay and supernatural beings have a contest in enduring intense heat. Bluejay wins by trickery (Boas, *Chinook Texts*, p. 58).

Athapascan. — Sun puts a boy into an iron sweat-house, and heats it very hot (Farrand, *Chilcotin Indians*, p. 25).

58. Big-Raven's daughters make a whale and swim off in it (pp. 91, 232, see Fig. 1).

Eme'mqut and Envious-One enter an iron dog-salmon and launch upon the sea (p. 163).

Eme'mqut makes a wooden whale and swims off in it (p. 286).

Kutq's daughters find a whale, enter its body, and float on the sea (p. 337).

Coast of Southern British Columbia. — One or several persons enter a whale, which takes them home (Boas, *Indianische Sagen*, p. 89).

59. Big-Raven puts out the light in the house of the kamaks by throwing snow on it, and in the darkness he carries off their daughter (p. 210).

Coasts of Northern and Southern British Columbia. — The Mink, or some other hero, pours water over the fire in order to carry off a woman in the ensuing darkness (Boas' *Indianische Sagen*, pp. 43, 56, 260, 300).

60. Big-Raven brings food home in a miraculous way: wood and ice which he carries turn into fish and seal-fat. His daughter Yifle'a-fle'ut, whom he sends for food, is unable to procure anything (p. 231).

Big-Raven transforms ice into whale-meat, then steams himself in a ditch; and when he rises, roast meat of four bears appears, which he gives to the son of the Fox to take home. The Fox wishes to imitate him, but is unable to do so. When he begins to heap coals around himself, he burns himself to death (p. 315).

Coasts of Northern and Southern British Columbia. — Raven, or some other transformer, wishes to imitate a person who treats his guests in a miraculous way, but is unable to do so (Boas, *Indianische Sagen*, pp. 76, 106, 177, 245, 300, 302).

Txā'msem fails to imitate his host (Boas, *Tsimshian Texts*, p. 49).

Algonquin. — Woodpecker and Moose treat Manabozho by procuring food in a miraculous way. Moose cuts out some flesh from his wife's body, and roasts it for his guest. His wife's wound heals immediately. When Manabozho invites Woodpecker and Moose to his house, he is unable to treat them in the same manner. When he cuts the flesh from his wife, she screams and dies (Schoolcraft, pp. 43 et seq.).

Athapascan. — Raven fails to imitate the host in procuring berries and salmon-eggs by use of magic (Farrand, *Chilcotin Indians*, p. 18).

Coast of Washington. — Bluejay fails to imitate hosts in providing food by magical means (Farrand, *Quinault Indians*, pp. 85-91).

Bluejay fails to imitate his host in procuring meat in a miraculous way (Boas, *Chinook Texts*, p. 177).

Ponca. — Ictinike fails to imitate the host in procuring meat in a miraculous way (Dorsey, *The Cegiha Language*, p. 557).

Navaho. — Coyote fails to imitate Porcupine and Wolf in the same way (Matthews, *Navaho Legends*, p. 87).

Micmac. — The same episode is told about the Rabbit (Rand, *Legends of the Micmac*, pp. 300, 302).

61. Big-Raven takes his reflection in the water for a woman, throws presents at her, and then throws himself into the river (pp. 264, 326).

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Coast of Southern British Columbia. — A she-bear sees in a pool the reflection of a deer and a fawn who have escaped from her and are sitting in a tree. She throws herself into the water, which freezes (BOAS, *Indianische Sagen*, p. 168).

For similar episodes see *Ibid.*, pp. 66, 114.

Coast of Northern British Columbia. — A Cannibal-Woman sees in water the reflection of men who have escaped from her and are sitting in a tree. She throws herself into the water, which freezes (*Ibid.*, p. 253).

Coast of Washington. — Hōhōkūs sees in the river the reflection of a girl who has escaped from him and is sitting on a tree. He takes off his clothes and jumps in to get her (FARRAND, *Quinault Indians*, p. 123).

62. The idea of heroes being able to exercise influence mentally at a distance, thus causing others to do what they wish them to (in many tales).

Pacific Coast. — The same in the myths of the Indians of the Pacific coast (in many tales).

63. Big-Raven's son, driven away by his father, becomes a powerful man, and does not get reconciled to his father (p. 240).

The deserted daughter of Big-Raven, raised to heaven, takes vengeance on her father (pp. 305-307).

Coasts of Northern and Southern British Columbia. — The deserted boy becomes a powerful man, and takes vengeance on those who deserted him (BOAS, *Indianische Sagen*, p. 52).

The punished or insulted boy takes to the woods, and acquires supernatural powers (*Ibid.*, pp. 152, 162, 253, 266).

Athapascan. — The same episode (PETITOT, p. 324).

64. By putting on the skins of animals, the wearer transforms himself into an animal (pp. 132, 135, 156).

Big-Raven and Eme'nqut put on their raven coats and fly up (p. 142).

Creator puts on his raven coat, turns into raven, and flies away (p. 149).

Coast of Southern British Columbia. — A man puts on a seal-skin, and turns into a seal (BOAS, *Indianische Sagen*, p. 122).

Mountain-sheep say that they are men dressed in sheep-skins (*Ibid.*, p. 169).

Two boys put on the skins taken from killed birds, and fly off (*Ibid.*, p. 170).

Ō'meatl puts on a raven's coat and flies away (*Ibid.*, p. 175).

Coast of Northern British Columbia. — A boy catches a bird, skins it, puts the skin on, and flies (BOAS, *Tsimshian Texts*, p. 10).

Ts'ak· puts on skins taken from killed birds, and flies off (*Ibid.*, pp. 126, 127).

Chief's son puts on a gull-skin and flies off (*Ibid.*, p. 179).

Athapascan. — A woman puts on a bear-skin and becomes a bear (FARRAND, *Chilcotin Indians*, p. 21).

A man puts on a cloak of marmot-skins and is transformed into a marmot (BOAS, *Traditions of the Tl'etl'Ut*, p. 464).

65. Big-Raven destroys the kamaks by placing them upon red-hot stones, and they turn to ashes (p. 235).

Coast of Southern British Columbia. — A monster is killed by red-hot stones (BOAS, *Indianische Sagen*, p. 64).

Cannibals are thrown into a hole filled with red-hot stones, and their ashes are turned into mosquitoes (*Ibid.*, p. 165).

66. Big-Raven goes to gather wood, ties it in a bundle, and carries it home. When he reaches home, he notices that what he has carried is dried fish. Then he goes to fetch ice. He reaches the river, puts some ice into his bag, and goes home. When he comes home, he finds that the ice has turned into seal-blubber (p. 232).

Big-Raven loads his sledge full of thin slabs of ice, and drags it home. When he reaches his house, his sledge is full of the choicest whale-meat (p. 315).

Algonquin. — Pauppukkeewiss fills his sack with ice and snow, and he finds it filled with fish (SCHOOLCRAFT, p. 53).

67. The Fox and the Triton become pregnant from Eme'nqut's arrow, and they regard him as the father of their children (p. 214).

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Yiñe'a-ñe'ut gives birth because she eats a piece of marrow into which Earth-Maker (Tanu'tu) has transformed himself, then she searches for the child's father among the Reindeer people until Earth-Maker appears (p. 299).

Coast of Southern British Columbia. — A girl who refuses her suitors becomes pregnant because the urine of Wolverene (who could not succeed in getting her) got into her mouth. Her parents discover the child's father (BOAS, *Indianische Sagen*, p. 9).

A girl becomes pregnant because she swallows a piece of gum-resin which the hero has been chewing (*Ibid.*, p. 93).

Kwotiath turns into a leaf, which drops into a bucket of water. The chief's wife drinks of it, and becomes pregnant (*Ibid.*, p. 105).

Ha'daqa becomes pregnant because she swallows the leaf of a cedar (*Ibid.*, p. 184).

Raven turns into a fir-needle and drops into a well. The chief's daughter, Me'nis, swallows it and becomes pregnant (*Ibid.*, p. 208).

Mink gives a piece of gum-resin to a girl, and she becomes pregnant. The child recognizes its father (*Ibid.*, p. 108).

Gyī'ī gives a girl a piece of gum-resin, and she becomes pregnant (*Ibid.*, p. 136).

Coast of Northern British Columbia. — Chief's daughter becomes pregnant because she swallows a cedar-leaf (BOAS, *Tsimshian Texts*, pp. 12, 36).

Chief's daughter swallows a piece of gum-resin and becomes pregnant (BOAS, *Indianische Sagen*, p. 274).

Coast of Alaska. — Raven turns into a pine-needle and falls into a lake (*Ibid.*, p. 312).

Coast of Washington. — Girl becomes pregnant by licking moisture, caused by a fog, from nose-ring (FARRAND, *Quinault Indians*, p. 94).

A strong man spits into a girl's abdomen, and she becomes pregnant (*Ibid.*, p. 124).

A girl swallows the water which drips from her hair, and becomes pregnant (BOAS, *Chinook Texts*, p. 51).

68. Kñu' kills kalau by breaking wind (p. 152).

Coast of Washington. — Badger kills various animals by means of his wind (BOAS, *Kathlamet Texts*, p. 19).

69. The kalau hunt men. The trail to their settlement is strewn with human bones and bodies (p. 129).

Coast of Washington. — Evening Star hunts and kills men. The trail to his settlement is strewn with human bones. His five sons come home throwing dead people down in front of the door (BOAS, *Kathlamet Texts*, p. 13).

70. Big-Raven moves with his family to the sky. They begin to ascend to the sky with a train of reindeer-sledges. Eme'mqut is sitting behind on the last sledge. When they are halfway up, he looks back, in spite of his father's order, and immediately he falls down (p. 280).

Coast of Northern British Columbia. — The chief of heaven carries a girl with her mother up to heaven, but is compelled to leave the mother behind, because, against his orders, she opens her eyes on the way (BOAS, *Tsimshian Texts*, p. 223).

71. Eme'mqut touches the privates of the Moon in token of a marriage-promise (p. 176).

Coast of Northern British Columbia. — A man falls into the den of Grisly-Bear and strikes her vulva. She feels ashamed, and says, "I will marry you" (BOAS, *Tsimshian Texts*, p. 203).

72. The skin of Big-Light, who is eaten by the kalau, is placed between two reindeer-skins, and, during an incantation, Big-Light comes to life again (p. 130).

Coast of Northern British Columbia. — The bones of one dead are placed between two mats. During the ceremony the bones are covered with flesh, and the dead comes to life again (BOAS, *Tsimshian Texts*, p. 214).

73. Eme'mqut cuts off the head of a man of a hostile Chukchee camp, sets it on a pole, and puts it in front of the house. Then a battle ensues between the Chukchee and Creator's people (p. 137).

Coast of Northern British Columbia. — Brothers cut off the head of their sister-in-law's lover, and hang it over the doorway. A battle ensues between the former and the relatives of the latter (BOAS, *Tsimshian Texts*, p. 221).

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The same passage (Boas and Hunt, *Kwakiutl Texts*, p. 45).
Similar episodes (Boas, *Indianische Sagen*, pp. 162, 235, 282).

Athapascan. — A man cuts off the head of his wife's lover (Farrand, *Chilcotin Indians*, p. 43)

74. The Fox takes off her privates to dry (p. 182).

Coast of Southern British Columbia. — In former times women could take off their privates (Boas, *Indianische Sagen*, p. 72).

Athapascan. — Raven persuades some women to take off their privates and hang them in trees, after which he has intercourse with them (Farrand, *Chilcotin Indians*, p. 19).

75. Creator eats excrement (p. 190).
Gull-Man says to Raven-Man, "You live on dog-meat and pick up excrement!" (p. 199).

Coast of Northern British Columbia. — The raven Tsā'moem eats the contents of the slave's stomach. The slave says, "He eats excrement" (Boas, *Tsimshian Texts*, p. 41).

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of the legends describe the various adventures and tricks of the raven; they represent him as a cunning lecherous old man who constantly deceives his wife Miti and his numerous sons and daughters. 773

Some of the legends deal with the adventures of the raven's older son Ememkut (or Amamkut), a much nobler and more heroic figure than his father. The characters in the legends about the raven Kuykynnyaku and about Ememkut are half-human, half-animal: wolf-like, bear-like, fox-like, magpie-like and partridge-like creatures, a root-man, a grass-woman, and many others. These beings act like people, but they also possess the qualities of the animal or plant whose name they bear.

Historical legends, in contrast to the myths which are prevalent among all the Koryaks, are of a local nature: each territorial group of Koryaks has its own cycle of legends. The Chavchuvens, for example, have stories of clashes with Chukchi; the Apukintsy, of clashes with reindeer-breeding Chavchuvens; the Palantsy, of wars with the Evens. The legends of each cycle are centered about the figure of a hero, who is different for every Koryak group. He is called enkhivyl'yn (literally—"strong man," a term close to the Russian "bogatyr'"). 173 [184] [642]

However, the figures of the heroes of all legendary cycles are endowed with the same traits; there are also recurrent motifs, such as attacks on sleeping enemies, deception of enemies with the aid of dummies, or turning enemies to flight by hitting dry skins, creating the sound of footsteps of a rapidly approaching, noisy horde, etc.

Of special interest in Koryak folklore are stories about masters and their workers. These reflect the social stratification which was so pronounced among reindeer-breeding Koryaks at the time of the Revolution. A special subdivision of folk literature dealing with daily life consisted of tales about lucky and unlucky hunters. The Koryaks had also borrowed many Russian tales, but these were changed to such an extent that they were often difficult to distinguish. 773

The Koryaks had few proverbs and riddles. Their songs were also few. 538

Among their musical instruments, we must also mention, in addition to the tambourine, the vanniyayar—literally, "tooth tambourine." This was a device widely found in Siberia: it consisted of a bone or iron plate, with a little tongue cut out in the center. At the base of this tongue was a tiny hole, through which a cord of reindeer sinew was drawn. The plate is held between the lips and the cord is pulled. The vibration of the little tongue produces a low, monotonous hum, resembling the muted sounds of a tambourine; the mouth cavity serves as the resonator. 534

Dances were usually performed during the seasonal celebrations. These were ritualistic, almost always representing extremely naturalistic imitations of the movements of seal, bears, reindeer and ravens. They were accompanied with a characteristic, deeply guttural, hoarse singing. The dancers were chiefly women. 535 [533]

At the seasonal festivals there were also various games and contests: wrestling, foot races, reindeer and dog races, and tossing of people in seal skins. 796 526

The Koryaks produced a large variety of artistic objects of bone, skins, the skin and hair of reindeer, silk, copper and iron plates, etc. The men made bone tobacco boxes with carved or engraved figures of animals, birds and men; bone pipes, ornamented with lead or tin and decorated with figures of bears, wolves, dogs, reindeer, and seals. The women specialized in fur ornamentation with beads, silk and reindeer hair. The fur patterns adorning the hems of Koryak clothes and hats were in the form of mosaics of pieces of black and white reindeer fur. They were either geometrical (squares, 32 531 532 462 294 531 [462]